



Vol. 88.

RICHMOND, VA., MAY 26, 1923.

No. 21.

Trinity of Blessed Light

O Trinity of blessed light,
O Unity of princely might,
The fiery sun goes on his way;
Shed Thou within our hearts Thy ray.

To Thee our morning song of praise,
To Thee our evening prayer we raise;
O grant us with Thy saints on high
To praise Thee through eternity.

All laud to God the Father be,
All praise, eternal Son, to Thee;
All glory as is ever meet,
To God the holy Paraclete.

—*St. Ambrose.*

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Thoughts For the Thoughtful

A Church that cannot save its own children cannot save the world.

If good seed is put into good ground, God may be depended upon to make it grow.

Belief in Christ is complete surrender to the truth to which you intellectually consent.—G. C. Morgan.

Our lives are the shadows of ourselves, our projection on the screen of time.

He who loves birds and blossoms will be little concerned about briars and brambles.

O daisy mine, what will it be to look From God's side even of such a simple thing?

—Alice Meyell.

Is not the power of prayer very much the gauge of our power to do God's work successfully, anywhere and under any circumstances?—J. Hudson Taylor.

The weightiest argument for Christ and the weightiest argument against Christ are the same argument—Christians.—Cleland B. McAfee.

No one of us has any right to make today's encampment the place of his permanent habitation. No one of us has won any victory with which he has the right to be for a moment content.—G. Glenn Atkins.

Let the current of your being set towards God, then your life will be filled and calmed by one master-passion which unites and stills the soul.—Alexander Maclaren.

The burning question is, Shall hundreds of millions of men now living, who need Christ, and who are capable of receiving help from Him, pass away without having even the opportunity to know Him?—John R. Mott.

He who does justice and loves mercy and seeks the good of others no less than his own will bring the right spirit to his public as well as his own private duties. If ever that spirit pervades a whole nation, it will be a Christian nation as none has ever yet been.—James Bryce.

Is it certain that He rose from the dead? Look on the canvass of the centuries and behold the picture of His power. Then turn your eye to life of the least of His followers and you will see written there in large letters—The Power of His Resurrection.—D. C. R. Jenkins.

Every one wishes to have truth on his side, but it is not every one who wishes sincerely to be on the side of truth. He that does shall surely find the precious pearl. There is such a thing as honest doubt! There is the real perplexity of truth—loving minds grasping with some difficulty which they would fain remove. To such Jesus says, "If ye continue in My word ye shall know the truth, and the truth shall make you free." Then shall we know if we follow on to know the Lord. The history of Christianity abounds with illustrations of this.—Bishop Cummins.

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EDITORIALS

Vol. 88.

RICHMOND, VA., MAY 26, 1923.

No. 21.

BISHOP H. ST. GEORGE TUCKER

A fact of very close interest to more than one important group in the Church, is the election of the Rt. Rev. H. St. George Tucker to be Bishop of Michigan.

The Church in Japan has already been called upon to face the necessity of Bishop Tucker's removal. Some months ago ill health in his family compelled him to resign and to leave the Orient. It is not therefore the election in Michigan which deprives the Church in Japan of its leader. Since it is necessary that Bishop Tucker come back to America, doubtless the Japanese Church could desire nothing better than his election to an important diocesan Episcopate, for from this vantage point of influence he will be able to strengthen all the forces of understanding and cooperation in the home Church as directed toward further missionary opportunity in the East. In Japan, Bishop Tucker has achieved a record equalled by few. As President of St. Paul's College in Tokio and then as Bishop of Kyoto, he took rank as a missionary statesman clothed with that singular authority which creative imagination and far-reaching vision give. To the minds of thousands, the news of his resignation brought a profound sense of loss. It is highly important that in this country his great abilities should be placed in a position of wide influence.

To the Diocese of Michigan, Bishop Tucker's election will bring high hope. It is not, of course, yet known whether or not he will accept his election, but unquestionably the diocese will make every effort to persuade him to do so.

It is a remarkable and happy fact that, after a man like Bishop Williams, pronounced, aggressive, able, another outstanding personality should have been chosen to succeed. Often the great leader is followed by the mediocre man. Either his strong message arouses antagonism and leads to a period of compromise, or the natural instinct of human nature to swing back from a period of high tension asserts itself, and some man is chosen who represents those who want to be left at ease in Zion. In ecclesiastical matters, as in political, mediocrity may follow greatness; and the crowd swings back to "normalcy." But Michigan has continued her standard of high ability. Bishop Tucker as a diocesan Bishop will be a force in the Church no less vital than Bishop Williams.

Another community of interest which will be greatly concerned in Bishop Tucker's election, is the Theological Seminary in Virginia. Bishop Tucker has just accepted a professorship there to succeed his distinguished brother, the Rev. Beverley D. Tucker, Jr., who has gone to be rector of St. Paul's Church in Richmond. The Seminary can ill afford to lose this new acquisition to its faculty. Whether Bishop Tucker will feel that he ought to relinquish this new post and take the bishopric, we do not know. At whichever post he serves, he will make his influence felt. But we should imagine that he would find it difficult to refuse that peculiar tradition of leadership won by Bishop Williams and now passed on like a torch to him by Michigan.

IS EVOLUTION SOMETHING TO BE AFRAID OF?

The General Assembly of the Presbyterian Church in the United States of America, now in its annual session in Indianapolis, defeated the candidacy of Mr. William Jennings Bryan for Moderator of the Assembly by a very narrow vote. Mr. Bryan has been conspicuous for his unflinching effort to condemn all teaching of evolution in the Church and, wherever possible, to prevent it also in state-supervised institutions of learning. His candidacy for the office of Moderator represents a further effort to bring the official body of the Presbyterian Church into accordance with his views.

In a statement which he made in Indianapolis, Mr. Bryan said:

"I think that the fight against the brute doctrine of evolution is more important than any work I can do as chairman of any committee.

"I believe the doctrine that man is descendant of the brute, unsupported by a fact in nature and directly antagonistic to the Bible account of creation, is the greatest menace to civilization as well as religion.

"It has insolently invaded the pulpit and robbed ministers of their belief in every essential principle of Christianity.

"It has invaded the Christian colleges as well as the public schools, and the faith of Christian girls and boys

is undermined in the name of a false science that assumes to dictate to religion.

"The menace seems to me so great that I am going to give whatever time I can spare from other work to the informing of Christian people.

"Fully ninety per cent of the professing Christians have never accepted the hypothesis that man is descended from the brute, and I deny the right of a small minority to change the entire basis of the Christian religion without a referendum to the Christians themselves.

"The alleged fear of discord comes with poor grace from those who are responsible for the attempted overthrow of the Apostles' Creed which for centuries has expressed the Christian faith."

Few will question Mr. Bryan's thorough-going honesty of mind and heart in this matter. All his life he has been a good fighter. He has fought often in losing causes, but he has kept his faith with the principles which he espoused. Whatever may be one's opinion of Mr. Bryan's wisdom, the great majority can join in sincere respect for his courage and determination in championing the things which he holds true.

Yet this recognition of Mr. Bryan's personal qualities does not change the fact that the movement which he represents is fraught with grave peril to the Christian Church. It is a sad thing to see those questions which ought to be

thought through in the clear atmosphere of fearless candour plunged into the smoke of ecclesiastical frenzy. Mr. Bryan is no scientist. His recent book, "In His Image," is shallow in its information and sometimes very reckless in its statements. Yet he assumes to sweep away by vehement denunciations the patient conclusions of profound scholars, many of whom are as earnestly Christian in spirit as is Mr. Bryan himself. It is a lamentable exhibition of that thoroughly honest, and therefore in some respects the more dangerous, spirit of intellectual persecution which again and again in the history of the Church has flourished the flags of supposed religious loyalty.

It is, of course, quite true, as Mr. Bryan says, that much of the earlier teaching of evolution has been largely modified and corrected in the view of later years. Darwin's emphasis upon natural selection as the method of evolution, for example, is no longer maintained in the way in which he maintained it. But the tremendous conception of the development of organic life, including the life of man, through an unimaginably long process from very simple forms towards a growing perfection, is no mere passing theory, as Mr. Bryan would claim, but the established conviction of an overwhelming majority of competent students of the earth and its organic life. Of course it is quite within the right of any individuals to refuse to believe in any form of evolution at all. But it is not within the proper right of Christian leaders to make mere clamorous denunciation represent the voice of the Christian Church in what ought to be a calm discussion of reality.

Suppose Mr. Bryan is wrong. Suppose that, in spite of his a priori assumption that evolution must be false because it conflicts with his idea of religious necessities, evolution nevertheless has actually been the method by which God has wrought His universe. Then, in refusing to face the evidence for what may be the truth, the anti-evolutionist would be not the defender of religion, but the defender instead of his own little idol of opinion which he should be setting up against the more majestically discovered truth

of God. Surely the history of the Christian Church ought to give pause to those who condemn new teachings because they find them offensive to their inherited ideas. Have we forgotten that the Inquisition condemned Galileo and declared it to be religious blasphemy to teach that the earth goes round the sun? Have we forgotten that there was a period in which leaders of the Church hurled anathemas at the geologists, as bitterly as Mr. Bryan hurls them against the evolutionists, and pronounced it nothing less than atheism to hold that the earth was not created in six days of twenty-four hours each? In the last generation there was a famous old Negro preacher, John Jasper, who triumphantly demonstrated to the satisfaction of himself and his congregation that the sun moves round the earth, and that the earth is not round but square—for did not Joshua command the sun to stand still, and, as for the earth, do not Scriptures say that the angels stand on the four corners of it? His method of argument moved upon exactly the same plane as Mr. Bryan's.

The notable fact in the whole matter is that the finest reverence for truth, and for the God of Truth, is often not on the side of the honestly voluble orators like Mr. Bryan, but upon that of the patient scholars and scientists who are trying to look into the face of reality, and to follow God's revelations, whatever they may be. As that religious-minded biologist, Professor Edwin Grant Conklin, has written: "There is grandeur in this view of man as the climax of all these vast ages of past evolution, as the highest and best product of this eternal process, as the culmination of the lives and experiences of innumerable multitudes of the predecessors of man. * * * * * Infinity lies back of every phenomenon, even the simplest. Observation, experiment, and reason are the organs of science and with these alone it cannot reach 'Him Whom eye hath not seen nor ear heard.'"

And yet where science ends faith begins, and like the child or the savage, the philosopher or scientist may still say, "In the beginning—God."

THE LIVING FRESHNESS OF REAL BELIEF

Religious truth is a vital thing. It concerns the profoundest issues of a man's life. Therefore it matters tremendously what a man believes. Sometimes one may hear men and women say: that they think one religion is as good as another so long as the worshippers live up to the particular standards of the religion they profess. Such expressions only go to show how little those who use them have learned of that richness which passes into life from a great and noble Creed. It is true, of course, that so far as the accountability of the particular worshipper is concerned, no one is to be condemned by the standards of a higher faith if the lesser one by which he has honestly lived is the best he has ever had a chance to know. But that does not touch the fact that the life which lives by half truths is poorer than the life which lives by the truth that is complete. A man may rise above what he formally confesses, but he cannot rise above what in his own heart he truly believes. If he believes that the meanness in the world and in human nature is the most characteristic of all their facts, if he believes in the power of selfishness rather than in the power of generous ideals, and in worldliness rather than in the spirit which is not of this world, then his life in its essential attitudes will be mean and materialistic, too. And if, on the other hand, his life is to be great and high, it can only be so as he believes in great and high things and in the joys which come from these. He can show Christ's spirit and repeat Christ's influence only as he believes in the supremacy of the values Christ dedicated Himself to make real. To live as a Christian, he must have the Christian's creed. He may not cast it in the Church's phraseology, but the essentials of it must be in his heart before the results which it alone can give shall flow through the provinces of his life. To speak, as in our shallowness we sometimes do, as though this were not so, to talk as though what one believed made no difference as long as the life is

sincere, is as foolish as to say that it makes no difference what source a river rises from, so long as it is a river. Rather it makes all the difference between feebleness and splendor, between the muddy trickle and the tide of flashing life. And the spring of the truth believed, hidden though it be far back within the soul's silence, is what makes the ultimate difference between littleness and largeness for the current of any human soul.

If only we could always remember this living quality of true belief, we should be delivered from an error which is stubbornly persistent. People talk about belief sometimes as though it were the mere reflection of somebody else's ideas, and the repetition of somebody else's phraseology. They guard the deposit of tradition, and forget that tradition may become like a stagnant pond unless it is led into ever fresh and widening channels. In some of the ancient cathedrals of Europe are treasured vessels represented to contain drops of blood of some great Christian apostle or martyr, and the people bow down before the relic in awed devotion and imagine that they have worshipped God in their reverence for this dead vestige of the saint whom once God inspired as a living presence on the earth. Such a worship does violence to the real reverence by substituting the crude and easy appearance for the harder spiritual fact. Reverence for a saint, and for God Whom the saint followed, is not arrived at by bowing down before the venerated relic of his blood, but rather by bowing the heart and will before the ideal which he made great and shining. Not his dead blood, but the glory of the invisible purposes with which his blood once thrilled, and with which his soul is thrilling forever, is the true object for the loyalty that is high and pure. And so it is with reverence for the truth of the past. It is not the words and formulas, no, not the creedal

phraseology of the men of other generations, which we need to honor. We are to honor something deeper than that,—the great living convictions which were vaster than any of their expressions, and which we are to try to understand and interpret into life today. "The faith once delivered to the saints," if regarded as an unchanging deposit of dogmas which we are simply to accept and hold loses all its power. Faith is not a dead thing to talk about and label, but a living and expansive force which

can be itself only as continually it is finding expression in larger and more splendid ways. "Once delivered to the Saints" it was like a flaming torch, and we do not receive it when we merely look back and gather up the ashes of the old words in which the flame then burned. We receive it only as we gain the flame itself, and the flame lives only as it burns in new convictions fashioned out of the material of the present day.

THE CHURCH'S PROGRAM

From the Address to the Council of the Diocese of East Carolina

By the Right Reverend Thomas C. Darst, D. D.

WHEN the General Church changed the name of its Nation-Wide Campaign Department to the Field Department, it did not mean to imply that its campaign had been a failure, or that it would not be necessary to continue to conduct a campaign every year, but it did desire to impress upon the Church that under the direction of the Field Department, the forward movement of the Church, so splendidly organized and carried on by Dr. William H. Milton, Dr. Robert W. Patton and others would be continued, not as an intensive limited campaign, but as the regular and natural and consistent program of the Church.

Webster defines a campaign, in part, as follows: "A connected series of operations to bring about a desired result." His definition of a program is "An official bulletin." "A public proclamation." "A plan of future procedure."

The Nation-Wide Campaign, by a connected series of operations, so aroused and stirred the whole Church that its representatives in General Convention assembled issued by public proclamation an official bulletin, called the Church's Program, in which it set forth a plan for future procedure.

The Church's Program can include in its scope nothing less than all that Our Lord implied when He taught His Disciples to pray "Thy Kingdom come, Thy will be done on earth."

It embraces Religious Education, Social Service, Evangelization, Missions—Diocesan, Domestic, Domestic and World-wide. It calls for men and women who have a sense of stewardship. Its challenge is the world for Christ; its battle is the age-long conflict against the powers of evil; its objective is a clean and righteous world; its ultimate end must be victory in the name of Christ.

As men and women who profess and call ourselves Christians, we are an absolute part of the Church's Program. It is not designed to do something to us, but in God's name, it must do something through us. The Program is not a vessel from which the Church will pour a few drops of its grace into the uplifted basins of our individual and Parochial and Diocesan selfishness, but it is an earnest effort to pour through the channel of our unselfish lives streams of mercy and truth and power that shall refresh and bless and save a barren world.

If the Program fails, it will be because we have blocked with selfishness and indifference and neglect the channels of our individual, Parochial and Diocesan life.

We do not need to be keen students of the times to realize that the world is in a sad state. We do not need to be leaders in the Religious world to know that there is only one remedy for the world's sickness; but are we willing to apply the remedy? Are we willing to pay the price? Are we ready to accept the plan of Jesus as the rule of life?

Answering the question, "What is the matter?" A spirit-filled leader of men said recently:

"That is the question one hears from all sides; that is the question one earnestly asks as he looks about him. Things are in a fearful mess, and we seem to be sinking lower and lower.

"Dr. Coue, with his cheerful chant, sounds like a child singing a Mother Goose rhyme at a funeral. Courage held through the war, for we hoped and believed that the end of the war would be the beginning of better times. But the times get more and more out of joint.

"Wherever we look, there is thick darkness. We call through the darkness, 'Watchman, will the night ever pass?' Not the least of our distresses is that no watchman calls back a reassuring word. . . . Even the optimism of Robert Browning would flinch and fail, were he alive now. He might still sing, 'God's in His Heaven'; but he would find it hard not to go and say, 'All's wrong with the world.'"

The writer quoted above draws a gloomy picture, but can we say that it is over drawn? Later on in his article, he saves himself from utter pessimism, from absolute de-

spair, by finding in Jesus the solution of the problem, the answer to the riddle of life.

Hear his concluding words:

"He will come if we call Him with hearts that want and trust Him wholly. Just to touch the hem of His garment once brought deliverance. But we must do more than that now. It is not one sick woman; it is a dying world, that needs deliverance. We must claim all His spiritual resources, for the need is desperate.

"We have been touching God with the tip of the finger. We must drop everything, and lay hold on God with both hands and all our heart, if ever we are to be lifted out of the pit. Will we do it?"

That is very fine and beautiful and true, but after all, doesn't it stress the individual just a little too much? We must lay hold on God; we must seek the sweetness and power of His presence day by day; but we are to do this, not primarily to save ourselves out of a wicked world, but in order to gain power and grace and strength to do our little part to make the world a little less wicked; to hasten the time, be it ever so little, when the will of God will be done on earth, even as in Heaven.

In order to bring this matter home to us here in East Carolina, we ask what is our duty and responsibility? Wherein have we failed to measure up to the standard that the Church has a right to expect of us? We have not failed for lack of organization, for there are few Dioceses in the whole country so thoroughly organized along the lines laid down by the National Council.

We have not failed because we have not been informed of the need, for I am sure that no other Diocese has been more thoroughly informed of the Church's Program, through literature, conferences, special addresses, study classes, and the example of certain outstanding parishes and missions, than has the Diocese of East Carolina.

We have not failed to measure up to our obligations because we have not kept in close and vital touch with the plans and purposes of the National Council, for one or two representatives of this Diocese have been present and taken an active part in the National Council at every meeting for the past three years.

No, our failure to retain the high place so hardly gained in 1920, is not due to any of the above causes, nor can we console ourselves with the thought that our people have been financially unable to respond in full measure to the call of Christ and His Church.

It is because many of us have not a sense of real values. We have not put first things first. We have not carried our prayers for the coming of the Kingdom up to the battle line of sacrifice. We have not realized as we should the blessed privilege of being co-workers with God in the carrying out of His plans, the supreme joy of serving as channels for His grace and power.

Perhaps the Kingdom has not come in all of its fullness and beauty to the Parish, the Diocese, and to the world, because it has not come with cleansing power to our hearts.

God cannot use a Parish that clutters His way with petty, selfish projects. God cannot use a soul who flings self across the pathway of Jesus.

The Program of the Church is designed, not to impoverish, but to enrich; not to bind the Parishes and Dioceses with chains of galling obligations, but to free them of their shackles of selfishness and send them out strong and loyal and powerful to save the world.

God is calling from the weak and neglected places of East Carolina. He is calling from mountain and plain and city slum. He is calling from the dark places of sin and degradation and ignorance throughout the world, and as I listen to the call, I hear the cries of little children who have never had a chance; I hear the hoarse voices of men who in the secret places of the world plan revolution and violence. I hear the cries of ignorant men and sinning women, and all the neglected and forgotten people for whom Christ died, and in this medley of sound, this

(Continued on page 23.)

OUR FAITH OF TO - DAY

From the Address to the Convention of the Diocese of New York

By the Right Reverend William T. Manning, D. D

NEVER was the world in greater need of Jesus Christ than it is now and never perhaps was the way more open for the preaching of His Truth.

The supposed conflict between science and religion which for some decades has tended to chill religious faith is seen now to have no reality. The notion that science is committed to the materialist philosophy, that it excludes belief in the supernatural or in the possibility of miracle, is today quite out of date. It persists still more or less, and will for some time no doubt in the popular mind, but the leaders of thought have left it behind. To suppose today that science and philosophy are in antagonism with revealed religion is to be living not in the present but in the past. Men everywhere are feeling the need of religion. Their hearts and minds are open to its message. They are seeing that there is no other hope, no other foundation for life and character. They are turning to faith in God. And the whole world is moved with the thought of fellowship. That great vision of brotherhood which the Gospel brought into this world is in men's minds as it has not been at any other time. Only religion, the Spirit of God in the hearts of men, can make the vision a reality.

In the movements all about us, the awakening of the social conscience, the desire that justice and love shall rule in all departments of human life, the efforts to put an end to war, we see the effects of the Christian Gospel and the openness of men's hearts to its full message. We see as never before the results of that new power which Jesus Christ brought into this world. We see that the Gospel has power not only to redeem individual lives but to reconstruct society, to revolutionize the world, to bring in the Kingdom of God among men.

The first requirement of us who are called to preach the Gospel in this great day is our own true personal faith in Jesus Christ. The supreme requisite in a Christian Minister is sincerity, for the sake of his influence with others, and for the sake of his own soul. The note of simple, living faith in our preaching counts for more than all other qualifications and nothing else whatever can take the place of this. It is our own belief in Jesus Christ, our own experience of fellowship with Him in prayer and sacrament and faithful living that helps others to believe in Him, that gives reality to our words about Him as we stand in the pulpit. Our faith in Jesus Christ, and our work as His Ministers and Messengers, is not a matter only of intellect. It is a matter of life and character, of spiritual experience, of personal relationship with God.

But we who are called to preach the Gospel must bring all the powers of our minds into this service. There is today greater need than ever for a high standard of scholarship and of theological learning among the clergy. Without this, we cannot rightly judge the issues of the time. Not many of us, I think, would be willing to describe ourselves as either Fundamentalists or Modernists in the common acceptance of those terms, though if we wish to do so it is our right. Most of us, I think, believe that we are standing for something which is larger than either of these positions as popularly understood, and which includes that which is true in each of them. We stand for the Faith as held and taught by the Catholic Church in all the ages since the day on which Our Lord Jesus Christ rose from the dead. We stand for the Gospel of Our Lord and Saviour Jesus Christ as this Church hath received the same, and we find nothing in this Faith which contradicts or denies, or conflicts with the rights of reason. We find in this Faith the Truth of God which claims the allegiance of our whole being, mind, heart and spirit. We not only recognize, we rejoice in the fruits of modern knowledge and the results of scientific research. We find nothing in the Christian Faith which conflicts with the scientific theory of evolution, but on the contrary this theory as to the process of creation seems to us to bring into clearer view both the majesty of the Creator and the glory of His revelation of Himself in the Incarnation. We believe with our whole hearts and minds that in the Scriptures of the Old and New Testaments we have the true Word of God, the record of God's patient dealings with men leading up to the full revelation of Himself in Jesus Christ, the Divine message of salvation for all mankind, but the faith of this Church in the Holy Scriptures does not depend, and has never depended, upon any theory as to their verbal inspiration, and has nothing to fear from the results of scholarly research.

We shall not meet the need of the world by reactionary blindness or obscurantism, but neither shall we meet the

need of the world by a Christianity so-called without the supernatural, a Gospel from which we have dismissed the Divine and Living Christ. We who are called to preach the Gospel must be honest and free and fearless in our thinking. The truth has nothing to fear from this and everything to gain.

But the truth in which we believe is not the product of our own reasoning or speculation. It comes to us a supernatural revelation from God. As members of the Christian Church we believe the truth which God has revealed to us in Jesus Christ. But we believe this not because it is imposed upon us by some arbitrary and fettering authority, but because it is the truth, and speaks as such to our minds and souls. Believing in the Deity of Jesus Christ, we believe naturally the facts in regard to Him which the Scriptures and the Creeds declare.

And so with those of us who have been called to the work of the Ministry. We have pledged ourselves to teach and preach the Gospel of Jesus Christ as this Church hath received the same. But this is no restriction upon our liberty. It places no fetters upon our thought. It is not an obligation imposed upon us, but one which we have voluntarily assumed because it is in accord with our deepest faith and conviction. As Ministers of this Church we are not men bound by some irksome restriction. We are men who have sought and have been admitted to the unspeakable privilege of preaching Jesus Christ. We who hold this Ministry have placed ourselves under most solemn obligations. We have undertaken to be the Messengers of Jesus Christ. We do not go into our pulpits merely as seekers after truth. We do this only in a secondary sense, the sense in which we must ever seek to enter more deeply into the truth and meaning of His Gospel. We are men who have found the truth in Christ and who, in the joy of its discovery, have pledged ourselves to teach and proclaim it to the world. We have committed ourselves to this, we have pledged ourselves to preach the Gospel because it is that which we fully, freely and joyously believe.

There are many questions, and important questions, upon which as fellow Christians, and fellow Churchmen, we may and do differ. In a living Church it should be and must be so. But in our faith in Jesus Christ as the Eternal Son of God, we are all one. Among those of us who hold office as ministers of this Church, there is no room for difference here. We believe in Jesus Christ as God and Saviour, as His Church has ever believed in Him, as He is shown to us in the whole teaching of the New Testament, as we declare our belief in Him, not only in the words of the Creed, but in the whole life and worship of the Church. And I rejoice to know, as you have given me full reason to know that the whole body of us in this Diocese, laity and clergy alike, are of one heart and soul in this faith. We hold the Faith as the Christian Church has ever held and believed it. We believe in Jesus Christ the Incarnate Son of God Who was born of the Virgin Mary, Who was crucified for our sakes, Who rose from the dead and ascended into Heaven.

This is the Faith for which this Church stands and which as her Ministers we have sworn before God to teach. Let no one say that our faith in Christ as God is a matter of mere assent to intellectual propositions, a mere matter of metaphysics. It is a matter of our relationship with Christ Himself, and this is the very soul of our religion. Our religion as Christians means that we are in living relationship with Jesus Christ. It means that we believe in Him, pray to Him, look to Him as Our Saviour and Our Lord.

Only as God can He stand in this relation to us, and we to Him. Only as God can He bless and uphold us and lift us into fellowship with the Father. Only as God can He have any real place in our lives at all.

Here is the test of our faithfulness as Ministers of His Church. Are we bringing men and women to personal faith in Jesus Christ? Are we leading them to believe and trust in Him, to realize their personal fellowship with Him, and in Him their brotherhood with all mankind?

This is the Gospel which we have undertaken to preach, and this is the Gospel which the world needs. It is this alone which can overcome the sin of the world and bring us peace and salvation. Not by mere organization or by force from without, but by a force from within are the visions now before men's minds to be realized.

It is Jesus Christ reigning at the right hand of God and transforming the hearts and lives of men to Whom we must look, and in Whom we must trust, and Whom we must preach if there is to be real hope of world brotherhood and of the bringing in of the "new earth wherein dwelleth righteousness."

AN INTERPRETATION OF THE LABOR MOVEMENT

VI. The Labor Movement and Politics

By the Rev. F. Ernest Johnson

PERHAPS the first thing suggested to most people by the title of this article is the corrupt partnership that is often formed between labor leaders and political gangs. There are, it must be admitted, labor leaders who are cheap politicians and who regularly sell out their organizations in disreputable political trading. When a "central trades and labor council" in a large city falls under the leadership of "approachable" politicians, the result is one of the most evil alliances that ever disgraced municipal politics. In a municipality the political leaders and the labor leaders have very largely the same constituencies. It is very difficult for the reputable labor leader to hold his own against a barrage of evil influences whose aim is to make him "deliver" his organization for political purposes. But labor's participation in politics has a very different and more honorable aspect.

The famous reconstruction program of the British Labor Party, "Labor and the New Social Order," which was promulgated during the war, has been responsible for several attempts on the part of American labor groups to launch a labor party in this country. Programs were drawn up bearing a close resemblance to the great British document, which, it will be remembered, was a four-fold platform, or, in its own figure, a house with four pillars: the universal enforcement of a national minimum income; democratic control of industry; a revolution in national finance; and the devotion of the surplus wealth to the common good. One can see at a glance that this is not a labor program in any narrow sense. There is little place in it for the familiar contention over wages and hours. In fact, the Parliamentary leader of the party, Ramsay MacDonald, has been warning labor against an unworthy and fruitless preoccupation with these matters. The business of the party as he sees it is to develop and carry out a program of social reconstruction for the community as a whole. Bargaining in the workshop, necessary as it is, is often only a "class offensive" on the part of labor; the party program as formulated by British labor is rather a "community offensive." The leaders of such a party, no matter what we may think of its merit, are not mere labor politicians; they are statesmen.

Thus far American labor has given but little endorsement to the labor party idea. To be sure, the Farmer-Labor Party, which is the present expression of that idea, last November succeeded in electing a senator from Minnesota. The movement flares up now and then with marked virility. Yet the genius of the American labor movement thus far has expressed itself in a quite different way. The American Federation of Labor has a definite political policy, to which it rigidly adheres, which is hostile to the development of a labor party movement. Mr. Gompers and his associates on the A. F. of L. executive committee are committed to a non-partisan policy. They regard the labor movement as an industrial phenomenon, and fear that preoccupation with political interests will dull the edge of industrial activity. They believe that labor should seek control of elections by singling out candidates who are its friends. The slogan is, "Reward our friends, punish our enemies." This policy does not prevent putting labor candidates in the field where no "friend" can be found on the regular tickets. The results of the elections last November seem to have had the effect of fortifying labor very strongly in this position. Opinions differ as to the relative importance of the many factors that entered into those extraordinary results, but labor was able to point to the success of many of its friends and the defeat of some of its enemies.

A commonly voiced grievance against labor is the passage of the Adamson Act in 1916, which secured to train service employees a basis eight-hour day. Regardless of the merits of the measure, many people resented the use of a strike threat to force an act of Congress. Yet it would perhaps be difficult morally to distinguish between this bringing of pressure upon the government by a labor body, and the tactics of industrial operators who deliberately incur a stoppage of production rather than yield to a demand for recognition of organized labor. From the public point of view, the result is the same from whatever source the pressure comes.

The general public is probably no more sympathetic toward a labor "bloc" created through non-partisan action than toward a labor party. To support a candidate or a measure in order to further the interests of labor has the appearance of making government the ally of a group or special interest at the expense of the community as a whole. Labor's justification for its political policy is that its aims in seeking special legislation are in full accord

with the interests of the whole community. This is the central fact in labor's relation to politics. Nothing is more settled in the minds of workingmen generally than that legislative power today is monopolized to a very great extent by property interests. The point is that, whatever the facts may be, labor has no doubt whatever as to the entrenchment of sinister influences in places of power. Labor organizations have their own "vested interests," and such interests are always a potential menace to democracy; but labor at least believes that in furthering the aims of the workers it is championing the cause of "the people." In acting on this theory, labor leaders, and especially legislative representatives, are often, to be sure, very stubborn and quite lacking in imagination. Following the recent catastrophe in Asia Minor, the American Federation of Labor took the position that even the most temporary and limited modification of the immigration law to admit refugees would be an act hostile to labor. Preoccupation with a defensive policy has undoubtedly made labor too apprehensive of the approach of an enemy. Yet the attempt to break down protective legislation of every kind has been so insidious that even this unyielding attitude may be understood.

Superficially considered, labor's political program does not seem very constructive or broadly social. But those who take the trouble to inspect—as probably not many of the general public do—the proceedings of a national convention of the American Federation of Labor, will find much that is of national and even international scope and importance. Workingmen's compensation is not merely an industrial, but a community matter. The industrial employment of children, against which organized labor takes a resolute stand, is a foe not of the workers alone but of the nation. The national well-being is likewise involved in the effort to secure minimum wage and maximum hour laws for women workers. The struggle for civil liberties, so hard fought since the war, is closely identified with industrial disputes, but the issue is one of national importance, and every class in society has a stake in the outcome. Labor advocates the creation of a federal department of education. It favored the maternity and infancy benefit bill which became law in 1921. Labor backed the program of the government for the limitation of armaments, and favors American affiliation with the Labor Office of the League of Nations. It would be too much to say that labor is committed to internationalism even in the most ethical sense of that word. There is much less evidence of that kind of idealism in American than in British labor. But more and more, labor in America as elsewhere is taking a world view of its problems. With reference to national issues, there is an evident lack of well-defined ideals. Organized labor in America seems to have no conviction, for example, on the tariff question. It has not been able to agree within itself on the question of nationalization of the coal mines or of the railroads. Its political offensive has rather taken the form of resistance to some particular proposal which was considered to be hostile to labor's industrial interests. On the other hand, there are not infrequent evidences of a political idealism and the consciousness of a national mission which have become so dominant a feature of the British labor movement. When Henrik Shipstead, of Minnesota, was finishing his campaign for the United States Senate, he was asked by a news reporter what he counted on to bring him success at the polls. He answered that he expected to be elected by the force of public opinion. "Very well," said the reporter, "but public opinion is for sale, and you haven't the money to buy." But Shipstead replied: "In this case public opinion is paid for; thousands of farmers have paid for it with their farms, and thousands of workmen have paid for it with their homes." Regardless of all questions of partisan alignment, here is a clear indication of a strong social consciousness inspiring a political campaign. Labor has likewise played an important part in the new "progressive" movement in the West.

Broadly speaking, it is hardly too much to say that labor's attitude toward the government and toward political institutions is determined not by class consciousness, but by citizen consciousness. Not uncommonly, workingmen inherit their politics just as most other people do. But even the most politically aggressive elements in the labor movement, with the exception of the inconsiderable radical groups like the I. W. W., are seeking not to weaken or destroy or capture the political power of the State, but to make it serve democratic ends. On the whole, it must be admitted that the American labor movement has de-

manded little of the government in the way of special favors. One of the most prominent members of the A. F. of L. executive committee recently repudiated in the name of the labor movement the idea that labor needs or desires the advantages of class legislation.

The American labor movement, then, maintains an aversion to independent political action and to working class political movements on the one hand, and a critical attitude toward the dominant political parties on the other. It is not uncommon today to hear politicians of long standing party connection make light of the old party system and commit themselves rather to a non-partisan effort

for the election of honest leaders and the development of constructive programs. It is impossible to say whether or not the diminishing significance of the dominant parties, as rival political machines, may yet give rise to a strong labor or farmer-labor party in the United States. In any case, there is evidence that the strictly class struggle is giving way to a struggle in which labor participates heartily but which draws its leaders from men and women of all classes, political and industrial. There is a growing alliance between hand workers and brain workers, and an increasing emphasis upon justice and the national well-being.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

AN ADMONITION THAT SHOULD BE HEEDED.

Mr. Editor:

The lack of scholars in our Church is a reproach to us. We are not producing first-class thinkers whose writings would instruct and inspire the pastors and teachers of the people. Neither are we training men, intellectually and morally fitted for high vocations, to become professors and lecturers in our Seminaries. Consequently we are driven to seek the enlightenment in foreign literature which it should be our business to provide, and when a chair in a Seminary falls vacant more than likely a competent occupant must be sought abroad.

It is the duty of Church institutions of learning to remove this reproach by securing facilities and creating conditions that will stimulate research and first-grade scholarship. The Church Colleges should take the initial steps in the reform by encouraging likely students to devote their lives as scholars to writing and to teaching. Steps to this end are being taken through the adoption of honor courses.

But alone the Church College is unable to accomplish much. When it has done its best in foundation work for high scholarship, the Seminary has no definite plan for continuing what the college has begun. The Seminary sets out to train pastors as though this were the whole instead of a part of its business. It does not afford graduate school facilities for men planning to devote their lives to scholarship and teaching. In our judgment theological education is not an undergraduate affair in either substance or method. The graduate in liberal arts ought to move into the same academic surroundings in the Seminary that he does in the case of the graduate schools of the great universities.

We must be frank. As things are we cannot get our best men to enter our theological seminaries. They are either going to other institutions, where they can get what they seek, or else they are drifting away from what should be their vocation. The reason is clear and it is the Church's business to meet it. Perhaps we cannot hope to raise all our seminaries to the level of graduate schools, but certainly some of the larger seminaries at least should establish graduate schools or provide graduate school facilities equal to those of the best universities, open only to those possessed of a bachelor's degree and leading to a doctor's degree of the highest order. Until such a course is pursued we must continue to suffer from dearth where there ought to be plenty. The seminaries, we are convinced, will look with favor on our proposals, especially if they receive the strong backing of the Bishops of the Church in such a greatly needed reform.

CHARLES H. BRENT.

Buffalo, N. Y.

CHURCH SERVICES IN YELLOWSTONE PARK.

Mr. Editor:

May I ask your help in a matter of publicity?

The Church has a mission at Mammoth Hot Springs, Yellowstone National Park, and concentrates on services there during the park season, June 20 to September 30.

The Park Chapel is national property, has seating capacity for three hundred and is most churchly in form and furnishing.

I shall be glad to hear from any of our clergy who intend to visit the park this year and who might be willing to take a service and preach in this beautiful place.

W. FRIEND DAY,

Missionary for the Upper Yellowstone.

Emigrant, Montana.

Bishop Bratton's Campaign for Southern Schools.

Educators throughout the country are taking an interest in the \$360,000 Religious Education Campaign that Bishop A. D. Bratton has just started for the benefit of All Saints' College, Vicksburg, a junior college for white girls, and the Okolona and Vicksburg Industrial Schools for Negroes. This is said to be the first time that a "colorless" dollar has ever been raised for religious education in the United States.

The funds are to be invested and the income expended by one board of trustees who will apply the revenue where it is most needed, irrespective of race, color or previous condition of servitude. That this long step toward more harmonious relations between the two races has first been taken in the heart of the old South, in one of the two states where the blacks outnumber the whites, has astonished the country.

This remarkable feature of the campaign results from the exceptionally close relations of Bishop Bratton to the Negro race. For many years he has sought to advance their welfare. His method is to try to create a public sentiment more and more sympathetic with the aims of the most trustworthy leaders of the race.

So great is the faith of the Negroes in the Bishop's leadership that the President of the Okolona Industrial School, Wallace A. Battle, has turned his entire institution over to him as head of the Episcopal Diocese of Mississippi. This Negro is said to be one of the sanest teachers of his race now living.

The property, consisting of three hundred and eighty acres of rich prairie land and several large buildings on the outskirts of Okolona, is conservatively valued at \$10,000. And this action was taken in spite of the fact that few Episcopalians were connected with the school, either as trustees, teachers or pupils.

In return for this expression of faith in white guidance, \$100,000 of the \$360,000 to be raised will be allotted to this institution, and \$50,000 to the Vicksburg Industrial School.

All Saints' College is widely known for its scholarship and its religious atmosphere.

All of this effort is outside of the N.-W. C. and in no way conflicts with it.

Memorial Day.

The bugle echoes shrill and sweet,
But not of war it sings today.
The road is rhythmic with the feet
Of men-at-arms who come to pray.

The roses blossom white and red
On tombs where weary soldiers lie;
Flags wave above the honored dead
And martial music cleaves the sky.

Above their wreath-strewn graves we kneel,
They kept the faith and fought the fight.
Through flying lead and crimson steel
They plunged for freedom and for right.

May we, their grateful children, learn
Their strength, who lie beneath the sod,
Who went through fire and death to earn
At last the accolade of God.

In shining rank on rank arrayed
They march, the legions of the Lord;
He is their Captain unafraid,
The Prince of Peace . . . Who brought a sword.
—Joyce Kilmer.

If you want to realize the third great characteristic of the power of God, think of Pentecost. Down upon that waiting crowd of peasants and fishermen there swept the Holy Ghost, the spiritual power of God. And what happened? Those timid men became bold; those irresolute manhood until he has found that it is finer to serve somebody else than it is to serve himself.—Woodrow Wilson.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

This is the sort of thing going on all over the Church. Has your Diocese tried it?

SUMMER TRAINING CAMP FOR DIOCESE OF UPPER SOUTH CAROLINA.

Time.—June 4 to June 25. Two periods of ten days each. One for boys, one for girls.

Place.—A beautiful and accessible spot in the Mountain of South Carolina, twenty-nine miles from Greenville and Spartanburg. Within one mile of Main Highway and four miles from a railway station.

Purpose.—(1) To better train our young girls and boys, between the ages of twelve and eighteen, for leadership in the Young People's work of the Church and Sunday School.

(2) To work out a minimum program of work for Young People, adaptable to boys and girls in our Parishes and Missions.

(3) To better train a limited number of adult leaders in Young People's Work.

(4) To give Sunday-school Superintendents a ten-day course in Sunday-school Methods and an introduction to weekly programs in young people's work to be carried on in addition to Sunday-school Sessions.

Eligibles and Desirables.—Two girls and an adult leader from every Parish and Mission will be eligible for the Girls' Camp, and two boys between the ages of twelve and eighteen and the Sunday-school Superintendent, if a man, or some other man from every Parish and Mission in the Diocese. It is suggested that the boys and girls attending this camp should be selected by the rector, Sunday-school superintendent, and leaders of Young People's Work in each Parish and Mission, and that the Sunday School or Mission should pay the expenses of their representatives.

Cost.—The cost or fee will be one dollar per day per individual. The Camp will be equipped without expense to the Diocese. Those attending will be required to bring only clothing, blankets, towels and personal belongings.

Direction.—The Camp will be under the direction of the Committee on Young People's Work, with the Chairman of the Department of Religious Education, together with such other adults, associates and councillors as they may choose to lead in the instruction and supervise the recreational and disciplinary life of the Camp.

Camp Program (Daily Except Sunday).

- 6:30 A. M.—Reveille.
- 6:30 to 7:00—Exercises and swim.
- 7:00 to 7:45—Breakfast.
- 7:45 to 8:00—Morning Prayer and announcements at breakfast table.
- 8:00 to 8:30—Policing of Camp, bed-making, dishwashing, etc.
- 8:30 to 9:15—Quiet talks on the Bible.
- 9:15 to 10:15—Sunday-school Methods.
- 10:15 to 11:30—Programs for use in Y. P. S. L. and Discussion.
- 11:30 to 12:00—Leaders' and Councillors' Conference.
- 12:15—Dinner.

Afternoons entirely free for recreation, athletics, hikes, etc.

6:00 P. M.—Supper.

8:30 to 9:00—Camp Fire Conference and Vocational or Devotional talks by visiting Laymen and Clergymen.

Explanation.

This Camp is not to take the place of other camps or Summer Schools for Church boys and girls, neither will it be in rivalry with any of them. It will afford unusual opportunities for development and pleasure under most delightful conditions at a very nominal cost. It will be Diocesan in scope. It will be so planned and worked as to emphasize to selected boys and girls the duty of expressing their religious lives, intelligently, interestingly and fearlessly, in order to lead by influence and example other boys and girls to Christ through the Sunday School and the Church.

The lessons of the Church will be made primary and not secondary. The entire mornings will be given to work, instruction and experiment in Young People's Work.

Devotional life, service, Sacraments and lessons will come first in the hope that they become the vehicles for the expression of religious life.

The Committee on Young People's Work believes that there is a reason and a need for such a camp with such a religious motive. Only Church boys and girls will be eligible. The Camp is designed for our High School boys and girls of the aforesaid ages, believing that it is for this age that our Church work is weakest. Much regret is continually felt by thoughtful men and women for the so-called teen age as it is so often the time of falling away from the Church. It is partly to bridge this danger gap and partly to give to groups of carefully selected boys and girls a training in leadership that this Camp is proposed and planned.

The semi-military round of light duty, the regular hours for sleep and meals, the intelligent arrangement of recreation features, the sturdy camaraderie of out-door life, the quiet talks in the lessons of life, and definite instruction in Young People's Programs, to carry back home. All of these things will be most carefully planned. The Camp will be a place of real vacation days with the serious and permanent things of life mixed in with fun and play, and the boys and girls who come are expected to come with a Churchward purpose as well as for pleasure and physical advantages.

TOPICS FOR DISCUSSION USED BY EPIPHANY YOUNG PEOPLE'S SOCIETY, WASHINGTON, D. C.

New Year Resolutions.

The Religious Significance of the International Conference.

The Holy Scriptures.

*Is the World Growing Better?

*What Does the Holy Communion Mean to Me? (Two meetings.)

*What Does Confirmation mean to me?

*What does Lent mean to me?

Christian Fellowship.

*Sin and how to treat a Sinner.

Thrift.

*What has been the greatest influence for good in my life?

*What do Palm Sunday and Good Friday teach us about Public Opinion?

The Truth of the Resurrection.

*Am I solely responsible for my acts?

Providence.

What does Ascension mean to me?

*Christian Leadership.

Prohibition—Has it been a success?

What is Courage?

Christian Rewards.

What place has Patriotism in our Religion?

*Cultivating Contentment.

What are Young People seeking?

How can Young People achieve?

How can Young People use their abilities?

The Life that wins.

Prayer Book Revision—Morning and Evening Prayer; Litany; Prayers and Thanksgivings.

Prayer-book Revision—Communion Service.

Prayer-book Revision—Baptism; Confirmation; Holy Matrimony; Burial Service.

Matrimony; Burial Service.

What can we do to promote Christian Unity?

What Place has Christian Training in a Liberal Education?

Young People's Responsibilities for the Religious Education Program of the Parish.

Program of Meeting.

- 6:00 P. M.—Opening Hymn.
Prayer (by a member).
Scripture Selection (appropriate to topic).
Hymn.
- 6:15 P. M.—Opening of Discussion of Topic by Leader.
(Occasionally an address by invited Speaker.)
Discussion of Topic by Members.
- 7:00 P. M.—Announcements.
Hymn—Offertory.
- 7:15 P. M.—Mizpah Benediction.
Social Hour—Light Refreshments.
- 8:00 P. M.—Evening Prayer in Church.

*Topics which are especially recommended.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

LOOKING TOWARD PEACE.

There are indications that the Church as an organization is beginning to assume a really Christian attitude toward war, and to take some steps toward the attainment of a warless world. It is unfortunate that such indications have been so slow in making their appearance, and that it has been left to secular bodies to do the pioneer work in this field and to begin the preparation of the public mind for the peaceful solution of international disputes by the same peaceful methods that are now universally applied to individual quarrels.

The following resolution was adopted by the Diocese of Western North Carolina at its recent Annual Council in response to an appeal from its Bishop:

"Resolved, That the Convention of the Diocese of Western North Carolina hereby reiterates the noble words of the Bishop, as contained in his address to the Convention, in regard to the urgency of arousing such a spirit and adopting such measures, on the part of all civic and religious bodies, as will lead to the securing of the world against the demoralization and waste of another war.

That we request the Secretary to quote, following these resolutions, that part of the Bishop's address which pertains to this vital issue, that he forward a transcript of this action to the President and to the Secretary of State.

Committee,

E. N. JOYNER, Chairman.

L. B. STROUP, Dean.

W. L. BALTHIS, Captain,

Liaison Officer 1st Army A. R. C.

H. C. MARTIN."

In the Council for the Diocese of Virginia it is interesting to note that the gentleman who introduced the resolution on this subject had been Chaplain at Camp Lee and rendered very distinguished service there.

The following preamble and resolution was presented by the Rev. Robt. B. Nelson and passed unanimously:

"Whereas, the foundation of all government, the structure of society and civilization itself are endangered by national antagonisms, we, the delegates of the Protestant Episcopal Church in the Diocese of Virginia, assembled at our one hundred and twenty-eighth annual council, declare our conviction that the time has come for nations of the earth to form an effective league of peace. We are convinced that such a league can be formed without the surrender of the essential principles of national sovereignty, and we hold that nations, no less than individuals, should be restrained by law from doing violence to the rights of each other.

"Therefore, be it resolved, that it is the sense of this council that the teachings of Jesus are as applicable to national and international as to personal and individual relations.

"Be it resolved, further, that it is the duty of the Church to organize her forces to cooperate with the government in its rational, democratic policy of national defense, but to use every effort to prevent physical violence in the future by all the agencies of spiritual diplomacy; to protest against and rebuke all evil speaking against other nations and peoples, all racial hatred, all suspicion and prejudice, all acts of aggression or threatened wrong by any strong nation against a weaker one, all attempts to exploit the unorganized and undeveloped peoples."

While neither one of these expressions go so far as many of us would like in condemning future war, nevertheless they are steps in the right direction and indicate that the Church is, at least, giving some thought to this tremendous issue.

War clouds are certainly thick enough on the world horizon, nevertheless we are convinced that if the Christian people of the world would set their faces absolutely against the appeal to arms, so great a pressure could be exerted that it would bring about a peaceful settlement of all international friction.

THE SOUTH ABREAST OF THE TIMES.

Two small news items which came from Washington last week have a significance out of proportion to their actual wording.

The first was that James Hoge Ricks had been elected President of the National Probation Association. The second that Miss Ruth Saunders had been chosen Secretary of the National Policewomen's Association.

Both of these newly-elected officers of country-wide organizations are from Richmond, Va.

The two associations referred to are of comparatively modern origin and purpose, and both mark distinct steps forward in social relations.

The Probation Association includes Judges of Juvenile and Domestic Relations Courts all over the country with their staffs of probation officers, clerks and so forth.

The latter organization, as its name implies, is made up of the policewomen of the country.

That both of these groups should have chosen persons from one of our Southern States to positions of so great official importance shows that the South is taking a prominent part in matters of social progress, and that the personality of those who represent this section is of an order that deserves and receives recognition throughout the country.

It is interesting in this connection to note that the State of Virginia now has as its Penitentiary Warden and Assistant Warden men who are honor graduates of the Virginia Military Institute, and are doing fine work in the important field which they have entered.

The time is rapidly coming when it will be universally recognized that the training and care of our delinquent population is worthy of highest type of our citizens.

AN IMPORTANT CONFERENCE.

One of the features of Church life that shows a condition of healthy vitality in our own particular branch of God's great family is the number of conferences or summer schools that are now being held every year in all parts of the country for the instruction and development of Church workers in every line of activity.

The number and variety of these conferences almost justify a Church paper in having a special department for this subject.

One of the most important of such gatherings will convene at Raleigh, N. C., on June 4 in St. Augustine's School.

The program includes every phase of Church work with speakers of national reputation on missions, Christian social service, Bible Study, the Young People's Movement, and Work Among the Negroes.

Dean Charles N. Lathrop will have charge of the department of Christian Social Service, and all who are acquainted with the Dean's genial, but business-like, management of this kind of gatherings are aware, that this means that his department will be both interesting and instructive.

The expenses will be exceedingly reasonable, and are a registration fee of one dollar (\$1) for all approved delegates and visitors enrolled in classes. One-half of the total railroad fare of two approved representatives from each parish or mission will be refunded by the Registrar at the close of the Conference. Board and room will be furnished free to all delegates whose applications are approved. A charge of \$1.50 a day will be made for all other visitors. Others may secure meals in the school dining hall for fifty cents.

Delegates will be assigned accommodations in the order of their application. The registration fee must be sent with the application.

Applications should be sent to Lieut. Lawrence A. Oxley, St. Augustine's School, Raleigh, North Carolina. Make checks payable to Miss Bertha Richards, Treasurer.

Church Intelligence

Bishop H. St. George Tucker Elected Bishop of Michigan.

The Rt. Rev. Henry St. George Tucker, D. D., for eleven years head of the Missionary Diocese of Kyoto, Japan, was elected Bishop of Michigan late Tuesday evening, May 15, on the fifth ballot taken by the special convention of the Diocese, in a protracted but harmonious session.

Bishop Tucker is now in Japan attending the Synod of the Nippon Sei Ko Kai, the autonomous Japanese Church created by the combined effort of the Church of England, the Church of England in Canada, and the Protestant Episcopal Church.

In the five ballots taken by the convention which elected Bishop Tucker, his nearest competitor was Dean Warren L. Rogers, of St. Paul's Cathedral, Detroit. Dean Rogers led Bishop Tucker in the total of lay votes on the first four ballots, though Bishop Tucker consistently led Dean Rogers in the total of clerical votes, and on the fourth ballot Bishop Tucker already had carried the clergy. On the third and fourth ballots, Dean Rogers lacked only nine votes of a majority of the lay delegates, and it was feared a deadlock might ensue between the delegates. But when Bishop Tucker carried the clergy on the fourth ballot, he carried clergy and laity on the fifth in one great sweep.

The long session, with all its balloting, was harmonious and even-tempered, as no strictly personal issues were drawn. The main division, from the beginning of the first discussion of the election had been: "Shall a Bishop be chosen from within the Diocese, or without?"

The outside men were Bishop Tucker, Bishop Page of Spokane, and the Rev. Dr. Mockridge of Philadelphia. The three inside men were the Rev. Dr. Marquis, the Rev. Dr. Maxon and Dean Rogers, all of Detroit. In all the ballots a majority of the clergy was found voting for outside men, and in the first four ballots a majority of the laymen voted for inside men.

World Conference on Faith and Order: The Expenses of the Continuation Committee.

If you have sent this year a gift for the expenses of the Continuation Committee, please disregard this. It would have involved much labor to pick out the names of those who have already given.

The minimum budget was fixed last October at \$17,500, but the increasing demand for pamphlets has increased our expenses for printing, postage and labor. We have received many gifts and pledges, four of \$1,000 or over—two from American churches, one from an individual, and one from another who promises also one dollar for every four dollars from other sources, this gift being limited to \$2,800, but we still need to raise before October 1, 1923, at least half of the minimum budget.

If each person on our mailing list could give one dollar or more, we would have enough for our expenses for the current year ending October 1, and a balance to carry us until the receipts come in for next year. Gifts may be sent either to the Secretary at the above address, or to the United

States Trust Company, 45 Wall Street, New York, N. Y., U. S. A., marked for the Continuation Committee of the World Conference on Faith and Order.

Charles H. Brent, Chairman.

Robert H. Gardiner, Secretary.

May 14, 1923.

Magnifying Religion in Army and Navy.

The Secretary of War has called into active service a small group of chaplains of the Officers' Reserve Corps and National Guard, and has invited about fifty religious leaders of the country to meet with them in Washington June 6-8, 1923, to "devise ways to magnify the place of religion in the army; consider plans for a more intensive program for moral training for soldiers; develop community contacts and recommend those activities which will strengthen that program for regular army posts and stations, and which will safeguard young men who enter the various summer training camps."

This call should command the sympathetic interest of every Christian. Great things are expected through this conference and through the annual meeting of the General Committee on Army and Navy Chaplains representing Protestant churches, also called in Washington, June 7. The meeting of the General Committee on Army and Navy Chaplains is called at the same time because of vital interest in the subjects to be considered by the conference called by the Secretary of War. Arrangements have been made by which the two meetings may have full sessions without the slightest conflict. The General Committee on Army and Navy Chaplains will give a banquet on the night of June 7 to all in attendance upon the conference called by the Secretary of War.

Pre-eminent among the many objectives of the General Committee on Army and Navy Chaplains is maintenance of vital interest on the part of the churches in the religious welfare of the men of the army and navy. During the World War, when millions of our sons were in the service, there was vital interest in the religious welfare of enlisted men. Since the war there is a manifest tendency to lose interest. Churches are showing a disposition to leave it all to the chaplains, and leave the chaplains to themselves. This should not, and must not, be. There is even greater need of interest on the part of the churches in peace time than in war time. There are now 125 regular army, some 800 Reserve Corps and 125 National Guard chaplains. The navy has 85 chaplains. The army has 125,000 men to be served; the navy and Marine Corps 105,000; 100,000 men will likely be called into training camps this summer. It is vital that adequate provision be made for the religious welfare of all these men. The churches must see to this. The General Committee on Army and Navy Chaplains is the visible link between the churches, the War Department and the chaplains.

The Secretary of War has rendered a signal service to the cause of religion in calling the conference of chaplains and religious leaders for magnifying the place of religion in the army. This should meet with enthusiastic response and hearty cooperation on the part of all the churches.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

The Annual Council: Meeting of Woman's Auxiliary: Conference of Church School Workers.

The sixteenth annual Council of the Diocese met in St. Luke's Church, Atlanta, May 2 and 3. The Diocesan Convention of the Woman's Auxiliary held their meeting May 1, on which date there was also held a Conference of Church School Workers under the auspices of the Diocesan Department of Religious Education.

Several hundred delegates attended the meeting of the Auxiliary, which was opened by a celebration of the Holy Communion and immediately preceded by a Quiet Hour conducted by the Rev. W. W. Memminger. In the Bishop's address he thanked the Auxiliary for their annual gift to him of \$1,000, which enables him to help so many men studying for the ministry. He further announced that the Diocese has one candidate and thirteen postulants for Holy Orders at the present time. Representatives of the Daughters of the King and the Girls' Friendly Society also addressed the delegates. Forward work was considered by the delegates and also the Hoke Ramsaur Memorial Fund, which is to be raised by the Auxiliary in the Fourth Province. Miss Lucinda Snook was elected Diocesan President, and Mrs. C. B. Wilmer, Vice-President.

The Thank Offering for 1922 amounted to \$1,660 in this Diocese.

At the Conference of Church School Workers, held on May 1, addresses were made by Mr. George B. Hinman, superintendent of the local Church school; the Rev. W. A. Jonnard, Mrs. J. C. Hoke, and the Rev. O. J. Hart.

In the evening a mass meeting was held in St. Luke's Church, at which the Rev. Robert S. Chalmers spoke on the "Developing Personality of the Child," bringing out the point that though children were affected by heredity often for evil, it was possible to curb these innate evil tendencies by proper religious training and by a careful consideration of the environment that both parents and the community at large are able to weave into a child's life. The speaker also related his experience and the results obtained by religious education in Toledo, Ohio, where the entire community has taken up the subject of week-day religious education.

The Council of the Diocese opened Wednesday, May 2, with a corporate celebration of the Holy Communion, followed by a business session. Reports of the various committees showed the work of the Diocese to be in a healthy condition. The report of the Nation-Wide Campaign for the year 1922 showed receipts of \$42,921.94. This amount, though less than that for the previous year, is good, in view of the fact that the Diocese has raised in pledges \$30,000 recently for the rebuilding and moving of the Appleton Church Home in Macon—the Diocesan Orphanage. The Executive Board brought in its report and announced that the parishes and missions had been assessed for the full amount of the indebtedness of the Diocese to the Million-Dollar Endowment Fund of the University of the South. The interest on this indebtedness is being carried in the budget of the Executive Board.

The Rev. Russell K. Smith was elected to succeed himself as Secretary of the Council for the coming year.

In the evening a service was held at which the Bishop made his annual

address. Following this the Rev. Loaring Clarke spoke on the appeal the Program of the Church should have for all Churchmen, and the Rev. Floyd Tomkins, Jr., spoke of the work of the Church's Commission of the Conference on Faith and Order.

A reception was tendered the delegates by the Bishop and Mrs. Mikell at the Bishop's House Wednesday afternoon.

On May 3 the following committees were elected: Standing Committee—The Rev. Messrs. W. W. Memminger, T. H. Johnston, C. H. Lee, Colonel Z. D. Harrison, Judge C. L. Pettigrew, Mr. T. E. Berry.

The following were elected to the Executive Board: The Rev. C. B. Wilmer, the Rev. S. A. Wragg, Mrs. J. C. Hoke, Messrs. C. L. Bunting and A. D. Kennedy.

The next meeting of the Council will be held in St. Paul's Church, Macon, Ga., in 1924.

C. E. B.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Formation of Publicity Department.

The Executive Board of the Diocese has taken a long step forward through the establishment of a Department of Publicity. The existence of organizations of similar character has already proven of the greatest value to the National Council and to numbers of other dioceses.

This department, as its name implies, will have general charge of publicity of various kinds in connection with the work of the diocese. The Board elected the Rev. Devall L. Gwathmey, rector of St. John's Church, Wytheville, as chairman of this department, and associated with him the Rev. Carleton Barnwell, rector of Grace Church, Lynchburg, and Mr. R. A. Hughes, a layman of Roanoke.

Arrangements for Council.

A very interesting program has been issued for the Council of the Diocese, which will be held in Emmanuel Church, Staunton, May 29-30. On the evening of the twenty-eighth, the Laymen's Mass Meeting will be in charge of Major Roy W. Wonson, of Staunton Military Academy. Among the speakers who will address the Council are: Dr. Ennion G. Williams, State Health Commissioner of Virginia; the Rev. Floyd W. Tomkins, D. D., of Philadelphia; the Rev. Arthur B. Kinsolving, rector St. Paul's Church, Baltimore, and Mr. John Stewart Bryan, of Richmond, Va.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The One Hundred and Twenty-eighth Annual Council.

The Council of the Diocese met informally on the night of Tuesday, May 15, at St. James' Church, Warrenton. This preliminary meeting was in charge of the Diocesan Board of Religious Education and addresses were delivered on the subject of bringing religion more continually into general education, and teaching the Bible in connection with High School education.

On Wednesday morning, after a celebration of the Holy Communion, the Bishop called the Council to order and proceeded to organization by the election of the Rev. E. L. Goodwin, D. D., as Secretary, and adoption of the rules of order governing previous Councils.

The Rev. Messrs. G. M. Brydon and Clayton Torrence were appointed assistant secretaries.

The Bishop then read his address, which dealt wisely and temperately with the present discussions going on in the Church. A special committee was appointed on a motion of Judge Wallace to bring in a report on so much of the address as dealt with these vital matters. This committee then subsequently reported the following resolution which was adopted by the Council:

"The Council having heard with interest that portion of the Bishop's address which deals with existing unrest of theological opinion, desires to put on record its heart endorsement and appreciation of the broad and liberal spirit in which the Bishop approached this subject, and to thank him for the clear and forceful way in which he stressed the tendencies and dangers of certain phases of modern theological opinion. We recommend that the above-mentioned portions of the Bishop's address be published in the Virginia Churchman and widely circulated."

After a delicious lunch served in the rectory, the afternoon session was taken up with routine business, the various reports showing a satisfactory state of the Church throughout the Diocese.

At the night session, after the reading of the report of the committee of the State of the Church by the Rev. E. L. Woodard, M. D., the report of the Diocesan Missionary Society, which had previously been distributed, was given consideration, and various items adopted.

At the morning session on Thursday, balloting for the various committees and deputies for the Provincial Synod, began, resulting in the following elections:

Standing Committee—The Rev. Messrs. Berryman Green, D. D., W. J. Morton, D. D., W. H. Burkhardt, D. D., and Messrs. John B. Minor, A. R. Hoxton and Gardner L. Boothe; Deputies to the Synod, the Rev. Messrs. J. F. Ribble, D. D., R. Cary Montague, Roy Mason and H. J. Hammond, D. D. and Messrs. J. B. Minor, Robert Beverley, John Stewart Bryan and John M. Taylor; alternates, the Rev. Messrs. B. D. Tucker, Jr., D. D., F. D. Goodwin, E. L. Woodard, M. D., and G. F. Peter; lay alternates, Lewis C. Williams, W. W. Chamblain, T. C. Ruffin and M. B. Roszell.

Progress was reported by the Rev. E. L. Goodwin, D. D., Historiographer, on the ascertaining of the boundaries of parishes in the Diocese. This matter has been very much confused by reason of neglect or loss of old records. A new parish was made out of the mountain mission work in Greene County and brought into the Council canonically under the title of Neve Parish, thereby honoring that veteran soldier in his Master's cause, Archdeacon F. W. Neve, who has given so much of his life work in this field.

Bishop Arthur S. Lloyd was the speaker at the Thursday night session, and after his address, the minutes of the meeting were read and the Council adjourned.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The Annual Convention: Bishop-Coadjutor Elected.

The fifty-second annual convention of the Diocese of Bethlehem met in Christ Church, Reading, on the 15th of May. A very interesting pre-convention program was arranged. On Monday, May 14, there was a mass meeting held in the church, at which

the Rev. Dr. Floyd W. Tomkins spoke on "The Need of Spiritual Preaching." A second address by the Hon. Joseph Buffington, judge of the United States Circuit Court of Appeals, followed, on the subject of "The Church's Challenge to Democracy." He said he was tired of hearing the Church challenged—as though she had to justify her existence. One might as well challenge the right of God to continue to exist, for God in Christ is her Founder and her life. The Church ought to be bold and challenge the world—let the world justify its way outside of the Church, if it can. The Church has the solution of the vexing problems of the world.

On the second day, May 15, Dean Bartlett, D. D., of the Philadelphia Divinity School, spoke on "Higher Theological Education." The Rev. Herbert Parrish gave a good address on "The Spiritual Aim of the Church."

The convention proper opened at 4 o'clock, at which time the Bishop read his annual address, in which he called for the election of a Coadjutor. He also strongly stressed the need for the Diocese to do something to relieve the distressing condition of the National Church treasury. A special committee was appointed to study the question and to make a report.

In the evening of the first day nominations were in order for the office of a Coadjutor. The following names were proposed:

The Rev. Z. B. T. Phillips, D. D., Church of the Saviour, Philadelphia.

The Rev. Howard W. Diller, Trinity Church, Pottsville.

The Rev. A. E. Clattenburg, B. D., St. Peter's Church, Hazleton.

The Rev. Stanley C. Hughes, D. D., Trinity Church, Newport, R. I.

The Rev. Roelif H. Brooks, St. John's Church, Albany, N. Y.

The Rev. Philemon H. Sturges, D. D., Grace Church, Providence, R. I.

The Rev. F. L. Flinchbaugh, D. D., Calvary Church, Cincinnati, Ohio.

The Rev. Hubert Carleton, D. D., Chicago, Ill.

Balloting for the election of a Coadjutor was the order of Wednesday, May 16, at 10 A. M.

The following is the result of the ballots:

	First	Second.	Third.
	Clerical.	Lay.	Clerical.
Phillips	15	64	22
Diller	12	31	14
Clattenburg	7	6	27
Hughes	3	10	2
Brooks	4	5	2
Sturges	11	16	6
Flinchbaugh	5	24	4
Carleton	0	4	0
Archdeacon			
Walter	3	1	2
Sterret	0	1	3
Dickinson	0	1	17
MacMillan	1	0	16

At the close of this ballot the Rev. Messrs. Diller and Clattenburg withdrew their names and seconded the nomination of the Rev. Dr. Phillips. And as the convention was about to ballot for the fourth time the Rev. Mr. Sterrett also withdrew his name and moved that Dr. Phillips be elected unanimously. This was done with evidently much joy and happiness by the whole convention.

The convention adjourned at 4:30 P. M. on Wednesday, May 16, to meet next year on the invitation of Dean Holmes in Trinity Church, Carbondale. H. P. W.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

School of Methods.

The School of Methods of the District is to be held again this year at Norman, Okla., June 14 to 21. Considerable success in the past has been the result of the efforts put forth and it is expected that this year's School will be even better.

Special efforts are being made to reach the laymen this year and the new Executive Secretary for the District, Mr. Spencer, is planning to give a course of lectures on the formation of Men's Bible Classes and on work men can do to build up the attendance at the Sunday services.

F. H. S.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.

Rt. Rev. T. J. Garland, D. D., Suffragan.

Presentation of Bishop's Bricks Fund.

The annual presentation service of the Bishop's Bricks Fund on the eve of Whitsunday was held this year in St. Mark's Church, Frankford, the Rev. Leslie F. Potter, rector. Hundreds of children from all over the diocese marched in procession led by the vested choir of St. Mark's Church. In the procession the children carried miniature churches and hods of small paper "bricks," filled with mite offerings, each ten cents of which represented one "brick."

Bishop Rhinelander personally received the "bricks" as the roll was called, and made the address at the service. Mr. Potter made the address of welcome, and the Rev. G. E. Pember, chaplain of the fund, was master of ceremonies.

There were 27,683 "bricks" presented. This fund was organized twelve years ago, after Bishop Rhinelander assumed the episcopate. It was organized by Miss Evelyn S. McClelland, of Germantown, who was present at the service on Saturday.

The banner this year was presented to the Sunday School of St. Mary's Church, Wayne, which had the largest offering, \$304.50.

Two New Parish Houses.

Many men and women prominent in city and Church life attended the laying of the cornerstone of the new parish building of St. Paul's Church, Chestnut Hill, the Rev. John H. Chapman, rector. The building is a memorial to the late Arthur C. Newbold, a generous benefactor, not only of the parish, but the various diocesan activities. Bishop Rhinelander officiated at this occasion, being the first formal appearance at a Church service since his return from a year's leave of absence and his resignation.

The new building is being erected at a cost of about \$190,000 and will be one of the most modern and complete of its kind in Philadelphia. It adjoins the Church, and is the third building of a quadrangle owned by the parish.

The cornerstone for the new parish house and community hall for Emmanuel Church, Holmesburg, the Rev. Sydney Goodman, rector, was laid Sunday afternoon, May 20.

The exercises were in charge of the Rev. Z. B. T. Phillips, D. D., Bishop-Coadjutor-elect of the Diocese of Bethlehem, assisted by the rector.

The parish house, when completed, will be of granite, containing a finished basement of generous dimensions and an auditorium seating four hundred persons.

Meeting of Virginia Seminary Alumni.

The Sixty-second Semi-Annual meeting of the Philadelphia Association of Students of the Theological Seminary of Virginia, met at the City Club, Philadelphia, May 15.

At the business meeting the Rev. Richard W. Trapnell, rector of St. Andrew's Church, Wilmington, Delaware, was reelected President, and Rev. Robert R. Windley, assistant at St. Mark's Church, Frankford, Philadelphia, was reelected Secretary and Treasurer.

The Rev. Carl E. Grammer, S. T. D., rector of St. Stephen's Church, Philadelphia, and at one time Professor at the Seminary, made the address. His subject was, A Biographical Sketch and Personal Recollections of Rev. Dr. Packard, who was for many years Dean of the Seminary.

The Philadelphia Association has undertaken to raise \$5,000 towards the new dormitory.

St. Augustine's Church, Philadelphia, the Rev. H. S. McDuffey, rector, was consecrated Sunday morning, May 20, by Bishop Rhinelander. The Service of Consecration began with a Celebration of the Holy Communion. The Rev. Norman Van Pelt Levis, D. D., rector of the Incarnation, and Dean of the Convocation of North Philadelphia, preached the consecration sermon.

St. Augustine's is one of the largest colored congregations in the diocese.

R. R. W.

WASHINGTON.

Death of the Rev. Dr. Talbot.

Another break in the ranks of the clergy was suffered by the Diocese of Washington on Thursday, May 17, when Rev. Dr. Robert Talbot died suddenly at his home in the Plaza Apartments. Dr. Talbot was rector of St. Paul's Church for fourteen years, having succeeded the late Bishop Harding, who was rector there prior to his bishopric. Dr. Talbot was apparently in good health and the news of his death came as a great shock to the people of his parish and his many friends outside.

Dr. Talbot was born in Fayette, Md., August 22, 1855. He attended the Kemper Military School and later graduated from Central College, Lafayette, Mo. He received his theological education at St. James' Academy, Macon, Mo., and later studied in Leipsic, Germany. He was ordained deacon in 1879 and priest in 1882. Dr. Talbot founded Trinity Episcopal Church Parish at Kansas City, Mo., where he was rector for twenty-five years, leaving there to become rector of St. Paul's, Washington. He is survived by his wife, who was Mary Stella Glaze, of Macon, Mo., a son, Captain Ethelbert Talbot, U. S. M. C., and his brother, Bishop Ethelbert Talbot, of Bethlehem. The funeral services were held on Monday, May 21, when all the clergy of the Diocese were present and took part in the service. Interment was in Macon, Mo.

Dr. Talbot was active in Diocesan work as well as that of his own parish and was a delegate to the last General Convention in Portland. His constant thought and consideration of those about him, his warm, genial manner and his kindness endeared him to many, and the deepest sympathy goes out to those of his immediate family, his parish and all who were fortunate enough to be closely thrown with him.

The Sunday-school Institute of the Diocese held its final meeting of the season at St. Paul's Church, Rock Creek Parish on Tuesday, May 15, fol-

lowing the well-established custom of holding the last meeting in one of the outlying parishes. Mr. Lewis T. Miller, Superintendent of St. Paul's Sunday School gave a demonstration of the work of the school with boys and the special speaker of the occasion was the Rev. Dr. Charles H. Boynton. This was the first time that many of those attending had seen the new Church building, which furnished an added interest to the meeting. After the meeting there was a social hour with refreshments in the Parish Hall.

M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Grace and St. Peter's Church, Baltimore.

A Service of Dedication of additions to and embellishments of Grace and St. Peter's Church was held on Thursday evening, May 17. Besides the rector, the Rev. H. P. Almon Abbott, D. D., there were twenty-five clergymen in the procession, together with the Bishop of Maryland. The sermon, and a most inspiring and appropriate sermon, was preached by the Rev. James E. Freeman, D. D., of Washington.

The dedication included the following:

The Lady Chapel: (Erected by Sarah R. Baldwin in loving memory of her Mother, Mary Peckham Rodman Baldwin.)

Within the Chapel: Altar, Candlesticks, Triptych, Sanctuary. (Erected by Mary Eyre Wright in loving memory of her son, DeCourcy Eyre Wright.)

Within the Chapel: Sanctuary Railing. (Erected by Maria Prentice in loving memory of her Mother, Mary Peckham Rodman Baldwin.)

Chancel Screen: (Erected by Elizabeth Brooke Jones in loving memory of her husband, William Downey Jones.)

Organ Screen: (Erected by Laura A. Brown in loving memory of her husband, Charles Taylor Brown.)

Chapel and Organ Grilles: (Erected by Mary Washington Keyser in loving memory of her four sons: Henry Barroll Keyser, Samuel Irvine Keyser, Lewis Washington Keyser and William Williams Keyser.)

Carved Doorway, Choir Assembly Hall, Clergy and Working Sacristies: (Erected by Henry Barton Jacobs and Mary Frick Jacobs in thanksgiving to God for His Mercies.)

The Organ: (Erected by the members of the Congregation of Grace and St. Peter's Church.)

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Convention.

The one hundred and thirty-third Annual Convention of the Diocese met in St. John's Church, Florence, May 15 and 16. This was the first regular convention since the division of the diocese, and the attendance of clerical and lay delegates was almost as large as when the entire state was included.

At the morning session of the opening day, Mr. B. F. Finney, the Vice-Chancellor of the University of the South, gave a most inspiring and encouraging address on the affairs of the University.

The Rev. Thomas P. Noel, Superintendent of the Church Home Orphanage, reported for the Orphanage, showing a year of great activity and wonderful success in the management of its affairs. The Rev. Walter Mitchell, D. D., rector of Porter Military Academy, gave a most interesting address on the history of the Academy and its great

needs at the present time. It is planned to put on a campaign in Charleston this fall to raise the sum of \$200,000 for the institution to pay off some indebtedness and to make some much-needed improvements.

Bishop Guerry's address dealt in part with the local matters in which he showed that the Diocese had made splendid progress. The confirmations, which numbered five hundred and twenty-four, were larger in number than was often the case before the Diocese was divided. The Bishop presented the proposition which was made to him and Bishop Finlay, of the Diocese of Upper South Carolina, that the two dioceses take over the control and management of the Vorhees Industrial School near Denmark, S. C. This is a school for Negro youth, with an attendance of nearly six hundred. It is in excellent condition in every way. The matter was favorably reported on by a special committee and was handed over to the Executive Council for final action.

In a very clear way the Bishop referred to recent religious controversy in the Church. He urged the duty of the laymen to give more time to the study of the fundamentals of the faith. "The recent controversy revealed the fact that the average layman is alarmingly ignorant of the fundamentals of the Christian faith. The layman accepts the Creeds on the authority of the Church, without ever having investigated the grounds of religious belief. While such simple, and unquestioning faith is very comforting, and for the great majority of Christians may prove sufficient basis for salvation, it is not the kind of faith needed in this day of scientific enquiry and advanced scholarship. A religion that does not appeal to the intelligence as well as the spiritual emotions, soon degenerates into a superstition or a sentiment."

Keen interest centered around the possible action of the delegates in regard to admitting women to representation in the convention. The debate was long and intense and was taken part in by the Bishop. Finally the resolution to admit women was overwhelmingly defeated, thus setting at rest a subject which has been brought up before every convention in the last few years.

Dr. A. B. Rhett, of Charleston, gave a most enlightening address on the problem of the proper dealing with the feeble-minded. The climax to an inspiring convention was Bishop Lloyd's unforgettable address on "Church Unity."

Few changes in elective offices were made, the most important one being the election of a new secretary in the place of the Rev. A. S. Thomas, resigned, who has been the secretary of the Diocese for twenty years. The Rev. W. B. Sams, of Mt. Pleasant, was elected. Mr. Sams is the great grandson of Bishop Bowen, who was the Bishop of the Diocese from 1818 to 1839.

J. S. L.

Special Service at St. James' Parish.

At the request of the delegates in attendance upon the recent convention of the American Museum Association, which was held in Charleston, a special service was held in the historic old Wambaw Church (St. James', Santee) and was conducted by the rector, the Rev. W. B. Sams. The old parish was established in 1705, and the present building was erected in 1768 and is now used for divine worship only once a year, usually the second Sunday in April. The old communion silver dates back to 1750, as do the old parish registers and altar books and Lecturn

Bible. About one hundred and twenty-five of the delegates were given a week-end visit to the old plantation homes on the Santee River, and the service at the old Church was a fitting close to their convention. The special offering at the service amounted to \$75 and will be used for the repairs and upkeep of the Church.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt. Rev. H. B. Delaney, D. D., Suffragan.

Annual Convention.

The one hundred and seventh annual convention of the Diocese of North Carolina met Tuesday, May 15, in historic old St. Stephen's Church, Oxford, the Rev. Fred Horsfield, rector. Synchronously with the convention the parish celebrated its one hundredth anniversary.

Several outstanding matters featured the meeting. A committee was named to cooperate with a committee from the State Legislature on the subject of farm tenantry in the State. It is proposed that North Carolina adopt what is known as the California Plan, by which a group of picked tenants will be placed in a given community, financed by the State, which tenants shall by long-term rents acquire land of their own. The Diocesan Committee is asked to cooperate in the matter of publicity and general interest and in developing the religious life of such tenantry communities.

It was also given out that a paid field worker has been procured for the diocese, whose business it will be to confer with Sunday-school superintendents and teachers with a view to building up more effective and larger schools throughout the diocese, and in arousing interest in young people's work in particular, looking to a special convention of young people to be held next October in Greensboro, N. C.

Reports from St. Mary's School and St. Augustine's School, Raleigh, and from the Thompson Orphanage, Charlotte, the University of the South, and Porter Military Academy, were made during the session of the convention, and all were shown to be in a healthy condition.

One of the special features of the convention was the period devoted to the subject of Christian Unity. The Rev. Floyd Tomkins, Jr., made a convincing address in which he said that the matter of Church Unity is the most important question now before Christendom. He stated that all the primary branches of the Church in the world, with the exception of the Roman Catholic, have agreed to be officially represented at the World Conference which is proposed for May, 1925, in the city of Washington.

A committee on industrial relations submitted a report recommending a definite policy for the diocese in relation to mill corporations and industrial centers. It was proposed that training classes be conducted for the training of young men and women to do religious and social work among the mill operatives and other industrial groups.

The Diocesan Publicity Committee, the Rev. T. F. Opie, Chairman, recommended that every parish and mission in the diocese appoint a committee on publicity and a committee to canvass the various congregations for subscriptions to Church papers. It also recommended the purchase of space in the local press and a free use of the Church-calendar columns of local papers for dignified and effective advertising and publicity on the part of the Church in carrying out a progressive program of

activities.

Following a stirring address by Dr. John W. Wood on Missions, the convention pledged over \$5,000, which, added to some \$1,500 pledged a few weeks ago by the Woman's Auxiliary of the diocese, completely wipes out the 1922 deficit on the Nation-Wide Campaign diocesan fund.

T. F. O.

DELAWARE.

The G. F. S. in Delaware.

"The greatest progress in Girls' Friendly work in any Diocese of the country" was the tribute paid the Delaware Society by the National President, Miss Florence W. Sibley, at the Diocesan gathering which opened with a wonderful communion service in St. Andrew's Church, Wilmington, Sunday, May 6. In the afternoon the annual service was held in Old Swedes Church, with the Rev. Z. B. T. Philips, D. D., as the preacher. An informal conference for leaders followed, addressed by Bishop Cook and Miss Sibley.

On Monday evening the annual business meeting was held in Trinity Parish House. The business was suspended while three addresses were made. Miss Sibley again spoke of the history and work of the Friendly. The Rev. Karl M. Block, of Roanoke, Va., spoke particularly of Young People's Work. He accused the home, the school and the Church of failing to meet the need today.

Miss Jane Lea was again elected President. Other officers are: Vice-President, Mrs. William P. Orr, Jr.; Secretary-Treasurer, Mrs. Alonzo Newlin.

There have been new societies organized and old ones revived in Delaware largely as the result of the interest Bishop Cook has taken in the society and the efforts of two trained workers whom the Bishop has placed on the Diocesan staff, Miss Isabel Wagner, of New York, a former missionary among the Indians and the mountaineers, and Miss Frances Hagner, of Baltimore.

The Diocesan G. F. S. is arranging for a Holiday House at Rehoboth during the session of the Peninsular Summer School.

J. H. E.

MISSOURI

Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Memorial Service for Bishop Tuttle.

A very impressive memorial service for the late Bishop Daniel Sylvester Tuttle was held Sunday, May 13, at Christ Church Cathedral, St. Louis. The service, which was attended by representatives of all the parishes of the Diocese of Missouri, was conducted by Bishop F. F. Johnson and Dean Scarlett, and Bishop William Lawrence, of Massachusetts, preached the sermon.

Bishop Lawrence was intimately acquainted with Bishop Tuttle, having served for six years as chairman of the House of Bishops during Bishop Tuttle's term as Presiding Bishop. The sermon began with an outline of the main facts and dates in Bishop's Tuttle's life, followed by historical comment.

A memorial in honor of the late Bishop drawn by a committee of the Society of the Sons of the Revolution was read by Rev. George E. Norton, rector of the St. Michael and All Angels Church. Bishop Tuttle was

(Continued on page 22)

Family Department

May.

- 6. Tuesday, SS. Philip and James.
- 6. Fifth (Rogation) Sunday after Easter.
- 7, 8, 9, Rogation Days.
- 10. Thursday, Ascension Day.
- 13. Sunday after Ascension Day.
- 20. Whitsunday.
- 23, 25, 26, Ember Days.
- 27. Trinity Sunday.
- 31. Thursday.

Collect for Trinity Sunday.

Almighty and everlasting God, Who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. Amen.

The Trinity.

O our Father, great Creator,
Thou who madest heaven and earth,
Who hast formed the seas and rivers,
Who didst give the mountains birth;
Make us ever know and love Thee,
Make us realize Thy worth.

O our Saviour, great Redeemer,
Thou who left Thy throne on high,
Who didst come to earth incarnate,
And for all our sins did die;
Turn our eyes whene'er we falter
To the cross where Thou didst lie.

Holy Spirit, Sanctifier,
Thou who troubled souls dost quell,
Who dost fill men's hearts with passion
To obey the Father's will;
Work Thy way within our hearts;
We with Thee would ever dwell.

Father, Son and Holy Spirit,
Thou, the Holy Trinity,
Guide, guard and direct us always,
By Thy great divinity:
Till we see Thee face to face
In Thy great eternity.

—Robert F. Weiskotten.

Trinity Sunday.

If there were no other unique thing done by our Church, for which the whole Christian community should be grateful, the observance of Trinity Sunday is ample cause for such gratitude. That observance is a peculiarly Anglican one. Neither in the Oriental Churches, nor in the Roman Catholic, does Trinity Sunday hold the eminence which it held in England long before the Reformation, and which it still holds in all Churches using the Book of Common Prayer.

The Festival is, indeed, a peculiar one. Unlike all the others in the Christian year, it does not commemorate an historic event which occurred at some definite place and date—such as the Birth or the Resurrection of Jesus.

Its message is of what transcends space and time. It declares the fountain of all existence, the foundation of all fact, the power of all life. Mankind, this earth, the solar system, the angels, the universe, all are what they are because God is Trinity—not an expanse of matter, not a hexus of forces, not a solitary mind.

"In the beginning God created the Heavens and the earth," so runs the grand old statement, which no scien-

tist or poet has ever improved upon.

And what is God? Of course, no full and fully comprehensible answer can be made to this question. The complaint that we cannot define God, cannot make Him visible and tangible, is an absurd one. That creatures unable to explain a blade of grass should be able to explain God is a crazy demand.

But we can know a good deal about a blade of grass, and we can know something about God.

He is revealed in that universe which we behold, and He is revealed through the minds and hearts of men. And He is revealed in Jesus Christ.

When we put together all that we learn from these revelations we find the result best stated by what we call "The Doctrine of the Holy Trinity." We find our most satisfactory notion of Deity is that of a Personal Being in whom there is a social life, who was not devoid of thought and love even before He created the Heavens and the earth.

This is the essential idea of the Trinity, as perceived by men.

That it is mysterious, that it cannot be mathematically proved, that gazed at directly it dazzles us—all this is true and only what we ought to expect.

But that it is the only statement of Deity which meets the facts and satisfies our reason, is also true.

Nothing is more evident in the history of Christianity than that the rejection of this doctrine always leads to pantheism—to a god or gods without personal character, without mind or heart. And the universe cannot be understood as coming from such, nor can the soul of man find rest in such.

Therefore our Church, by making Trinity Sunday a Festival of the highest class, and thus emphasizing the revelation of God as Father, Son, and Holy Spirit, is conferring a great benefit upon the whole community.

For while, we rejoice to say, the vast majority of Christians in our land do profess this doctrine, our Church has the honor of most signally displaying the banner on which it is written.—The Palm Branch.

For the Southern Churchman.

Praise.

Eugenie du Maurier.

Praise is sublimed prayer. It is the aroma of promises made real. It puts wrongs to flight and banishes doubt and drives away indifference. If it does not always cause the sun to shine, it at least makes the stars appear. Praise makes a bright path through all difficulties, puts a crown on prayer and makes it queenly. Real praise, like real prayer, is born in Heaven, coming forth to us as the Spirit wafts it thence. Praise is the way of entrance to the Heavenly country—its "gates are praise." Praise is always real when the heart is in it. It springs not from feeling but from faith. We can praise when we do not feel like it if we mean it. The heart purpose makes it acceptable. Praise becomes sacrificial when it costs to offer it; it is the "sacrifice of praise" when circumstances and people are all opposed and feelings are void or contrary. It costs to praise when the enemy seems victorious, and hope seems to die, and the promise of God to fail. Such a time is praise's opportunity. The highest praise flows from the

most childlike hearts. Not big children, but little children, even babes offer the most acceptable praise—"out of the mouth of babes and sucklings Thou hast perfected praise." The voice of greatest helplessness causes the chord of divineness strength to respond so that the praise of the simple-hearted obtains the certain answer of God's omniscient wisdom. The angels of perfected praise are the throne angels, who "do always behold the face of My Father which is in Heaven." Praise has an excellent memory, for it forgets none of its benefits. Praise's low notes of humility blend with the high notes of thanksgiving and make true harmony. Who of us has paid half the tithe of praise we owe to God? No note, however small, can be left out lest the harmony be incomplete.

We may not be great singers, but we can be great praisers. Praise is the best medicine for every ill and makes the best music for God. Judah means praise, and Judah was the tribe to lead the hosts of Israel.

When human praise and angelic praise sound as one, the mighty supernatural working of God will be manifested, for Satan and his hosts cannot long endure a bombardment of praise to God. Some prayer is no more than asking, praise is always giving.

Praise is worship set to Heavenly music. Glory is one of the roundest, full-orbed notes in the whole gamut of praise. Glory is the answer that sounds from the finished work on the cross in the redemption and a new creation.

And how shall we learn to praise? Through the Holy Spirit, the Helper of the weakest child of God to victory and to the sounding of God's praise. The "supply of the Spirit" furnishes all the needed grace. If we see to magnify Him in every act of life we shall have learned what praise means.

In Silence.

Why fret you at work because
The deaf world does not hear and
praise?
Were it so bad, O workman true,
To work in silence all your days?

I hear the traffic in the street;
But not the white worlds o'er the town;
I heard the guns at sunset roar,
I did not hear the sun go down.

Are work and workmen greater when
The trumpet blows their fame abroad?
Nowhere on earth is found the man
Who works as silently as God.

—Anonymous.

For the Southern Churchman.

Renewal of Energy.

The Rev. Alan Pressley Wilson.

Physiologists tell us that what is known as "getting second wind" is the result of forcing the lungs to bring reserve cells into use. Under ordinary circumstances but a few of the cells of the lungs are in constant use and if the reserve cells are never called upon to act they lie dormant all through one's life.

Give the lungs extra work to perform such, for instance, as regulating our supply of air while we are running or exercising in some other unusual way, and they seem to resent the overburden. As their protest against this one is caused what is known as shortness of breath or panting. Continue the exercise a little longer and the lazy lungs are compelled to open up inactive cells and the breathing becomes regular again and we go on uninter-

ruptedly.

The chest is capable of much greater

expansion and our muscles will allow more development than we ordinarily call upon them to expand or develop, but we must indulge in systematic and persistent exercise as a stimulant and cause for this increased activity. In every athletic contest there are what is known as endurance tests whereby one's capacity to endure is severely tested, and only those are victorious who have systematically and regularly exercised the muscles that are called upon to exhibit their prowess.

The life of the child of God is one continuous Olympic contest and each one of us is a Marathon runner. Beginning in his weakness he finds himself incapable of much spiritual exertions and he soon loses his "wind." He tires easily and is tempted to drop by the wayside. But he persists and, supported and sustained by divine help, he finds that the reserve cells of spiritual strength and endurance are called into activity. In this connection it may be mentioned that New Testament examples of this righteous perseverance may be found in the case of the woman of Canaan (St. Matthew 15:21-28); the Syrophenician woman (St. Mark 7:24-31); and in the parable of the unjust judge (St. Luke 18:1-7).

St. Paul must have had this renewal of energy in his mind when he wrote in the Epistle to the Philippians, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Let us not be weary in well doing: for in due season we shall reap, if we faint not," wrote St. Paul to the Galatians. The same principle is found here, and the inference is that it is the persistence with which one fights against weariness and faintness that helps to open up unused cells of spiritual strength.

On the Isle of Patmos St. John the Divine was given a message from Christ unto the seven Churches. As a part of that divine message he was authorized to commend the tribulation and poverty they were enduring and the good works they were doing, and to say to them: "Be thou faithful unto death and I will give thee a crown of life." They were promised that, as a reward for faithfulness during their lifetime, a crown of life was to be given them. Many times during one's journey through life is his capacity for endurance sorely tried but persistence wins a renewal of energy.

An Apostle of the New Japan.

New Japan is evident not only in the liberal movement and the fall of the military machine, but in the new era of industrialization. The old feudalism, the knightly way of bushido, and of the old samurai, are giving place to a nation caught in the mad rush of the new industrial era. Japan's population of nearly 60,000,000 is already overcrowded with three hundred and sixty people to the square mile, and with her population increasing at the rate of 750,000 each year, while in the same period the land under cultivation has been increased by only five per cent and the rice production by four per cent; as against the increase of over twelve per cent in the number of mouths to feed. Not only is the farming land overcrowded, but the price of the rice land is from five hundred to two thousand dollars per acre, while better land in America sells for about two hundred dollars. Being unable to raise enough of the staple foodstuffs required by the population, without enough raw materials required by the manufacturers, Japan is severely handicapped in the industrial race. She is caught in the grinding competition be-

tween the sweated labor of China, India and Germany on the one hand, and the accumulated reserves of capital, machinery, and mass production of America and Britain on the other. At the beginning of the war Japan had only twenty-two persons who paid income tax on more than \$50,000, but by 1918 she had over 340. But while a few of the rich are becoming richer, the great masses of the poor are becoming poorer. More than nine million families or ninety per cent of Japan's population are living on less than \$250 a year despite the fact that the cost of living has increased two hundred per cent since the beginning of the war. Rice, the staple crop, has increased in cost 216 per cent. With the high prices and the increase in population, Japan is finding it necessary to importance from California and other countries.

In Kobe I spent a day with my friend Kagawa whom I saw six years ago as a student at Princeton. I found him living in the heart of the slums. He is the pastor of a little Church where he conducts services for the laborers who have to go to work before six o'clock in the morning. He is the St. Francis of the poor, the Gandhi of the labor movement of Japan. This brilliant young genius of thirty-four has buried his life in the slums, and has survived tuberculosis and imprisonment. In six years he has written some sixteen books, large and small, drawing his own illustrations and pen sketches; he is writing for a dozen magazines, and editing three newspapers; he has organized several industrial labor unions; he is leading the farmers in their great movement for justice, and is speaking almost daily to great audiences. He personally conducts a large, industrial research bureau. He is the leader of labor, the friend of the poor, the organizer of the despairing peasants. The account of his life, appearing in three volumes, has exhausted more than two hundred editions and has been read by a million people. When he is announced to speak on religion, politics or industry, he can charge admission and fill the largest hall in any of the cities. He is earning from fifteen to twenty thousand dollars a year by writing, but he invests every cent of it in starving humanity. Last month he had to borrow enough to meet his expenses. The suit he was wearing cost less than two dollars. For years he has been living in a foul alley in a room ten feet square. But upstairs in his office I found several hundred of the most recent books on every phase of the labor movement, sociology, politics, art and religion. He is the busiest man in Japan, the modern saint, the thinker and practical idealist who has carried his gospel into the slums of these industrial cities of toiling millions. Like the title of his book he is living "Beyond the Death Line." But he walks unafraid, the friend of little children, the benefactor of the poor, the guide of labor, the arousing conscience of the Church.

I left his humble little home with my brain reeling with the patient suffering of these toiling masses in the noisome pestilence of those reeking slums, the cries of little children that rise to heaven, the wail of that dying child over that open sewer—it is all ringing in my ears. I even felt sorry for a dog with its feeble bark in that foul air. Not dogs, but nine million families of our toiling brothers are trying to sustain life on less than \$250 a year in Japan; less than a dollar a day in what is now one of the most expensive countries in the world, caught in the grinding forces of the modern industrial revolution, between the

sweated Orient and the organized wealth of the Occident. Amid the clash of forces old and new, of feudalism and industrialism, wealth and poverty, autocracy and democracy, in travail of soul, the new Japan is being born.—Sherwood Eddy.

For the Southern Churchman.

A Prayer.

Howell C. Featherston

As I lay me down to sleep,
God of hosts, look down on me;
Vigil o'er my slumbers keep;
Guide my feeble destiny.

Bring me to the morrow safe;
And through dreamland's paths, if
meet;
Help me know the better way;
Make my doubting faith complete.

As I lay me down to sleep,
God of hosts, look down on me;
Make me know that Thou art love,
And make my love know only Thee.

Employment of Cripples in the Ford Plant.

The undertaking of the Ford Motor Company profitably to employ cripples and persons suffering from various physical handicaps in the automobile industry, is described at some length in the New York World for January 7, in an article by William M. Stidger, a well-known Detroit minister. Mr. Stidger records that Mr. Ford consistently refuses to give to charity, because he does not believe in it; that is to say, he is interested rather in making the handicapped person productive. This undertaking is in no sense disguised charity. There are cripples at work on jobs for which they are well adapted, who can produce just as much as a physically normal worker. Blind men are working at the regular wage scale at jobs which Mr. Ford proved they can do quite as well as men who see. It is a Ford employment policy that no man should be turned down on account of a physical defect and that no man should be discharged because of such a disability. "We do not prefer cripples," says Mr. Ford, "but we have demonstrated that they can earn full wages." Even tubercular patients, Mr. Stidger records, are employed in the plant, provision being made for the isolation of those who could not safely be allowed to mingle with the other workers. More than a thousand tubercular patients are now employed by the company. Convalescents in the Ford Hospital are also allowed to work, fitting nuts and bolts, with a black oil-cloth over the hospital beds and on their laps. It is reported that this makes recovery quicker and kills monotony of the convalescent period. Deaf mutes are also employed with a very high relative efficiency.

All this means that Mr. Ford has had careful job analyses made throughout his plant. The jobs are classified with reference to their requirements in physical exertion. In this way it has been found that six hundred and seventy jobs can be performed by legless men, 2,637 by men with one leg, two jobs by armless men, seven hundred and fifteen by men with one arm, and ten by blind men. Actually at work on these jobs are 9,563 "sub-standard" men.—Presbyterian Banner.

The preserving love of Christ is a more accurate phrase than the final perseverance of the saints.

For the Young Folks

Author of Love.

O Author of love
Which never hath failing,
Speak now from above
With power prevailing;
Let Love, all-enthraling,
Respond to my calling,
Thyself to impart
To my waiting heart.

O Author of life
Which never hath ending,
I turn from sin's strife
And evil's contending—
With grace e'er compelling,
My heart make Thy dwelling
And life all divine
Implant within mine.

O Author of grace
Which e'er is sufficient
For all needs and place,
I am so deficient,
Endue me with power
For every hard hour—
All sin to defeat,
All tasks to complete.

—F. S. Shepard.

"Call It a Day."

Bert brushed hard at the stiff bit of hair on the left side of his head, but it was contrary. He soaped it until it was plastered, stared fiercely at his freckled face with its bright-blue eyes and a mouth which could laugh pleasantly when its owner felt in good-humor—not this morning—and went down to breakfast.

"Boys," called mother, "I'm afraid you'll be late for school if you don't hurry. Bertrand"—mother never used his nickname—"will you please stop in and match this sewing-silk? I can't finish Jane's organdy unless I have it at noon."

"Can't Frank do it?" growled Bert, but his face grew more agreeable when he looked down at mother.

It made him feel more like a man when he saw how little she was. Bert seemed to have grown six inches in the past year.

"You have so much better judgment in matching shades, dear," she said, smiling at him.

It was impossible to be a grouch under those circumstances.

"All right, mother."

Bert put the almost emptied spool into his pocket. His mouth twisted into a grin as he swung down the street after long-legged Frank.

"Pears as if a fellow had got to do a good turn whether he wants to or not," he murmured.

A voice spoke at his elbow, a low timid voice. Turning, Bert saw a man in shabby clothes, with long hair and soiled hands. Evidently a foreigner from some of those new countries with queer, unpronounceable names.

"Want number 417 Main street," said the stranger, with peculiar accent.

"Well, why don't you go there?" asked Bert.

The man shook his head.

"No can read," he muttered and turned away.

"Can't read!" Bert thought. "What dreadful luck. I'll take you to the house," he said. "Come on."

The timid foreigner walked meekly behind the boy. Bert knew very well that Dr. Jonas Smith, Bill's father, lived at 417 Main street. The doctor was

very kind to the foreigners. Bert went a full block out of his way to lead thither the Pole, or Czech, or whatever he was, and he had to run to get to school in time.

Yet, somehow, he began to feel quieter and less cross. Funny how doing something to help a person made a fellow happier!

It was twelve o'clock when the lads streamed out of the big brick building and scattered in different directions.

"I must buy some silk for mother, Frank," Bert said. "Will get home as soon as I can."

The color was not hard to match, as the clerk kindly helped him to select it, and he started for home, tired but much more cheerful than in the morning.

Just about two minutes' distance from home, Bert saw a boy from the primary department. He was crying, as he sat on a curbstone.

"Guess—guess I've done somethin' to my ankle."

"Why, can't you walk?"

"Nope."

"How are you goin' to get home?"

"I dunno."

The thin shoulders under an old red sweater began to shake again.

"Big boys like you don't cry. Where do you live? You're not very big, I guess I can carry you."

"Could you?" asked the child, eagerly. "My father lives in the Porter building, by the river."

"Oh, I know. Hop up, young man. Now, hold on tight."

Off toward the river trotted Bert with the boy clinging to him. He knew that the Porter building was where lots of the men lived who were employed in the Porter silk-factory.

Climbing up six long pairs of stairs, Bert knocked on the door of No. 62, as the boy suggested.

"Guess we'd better go in," suggested the lad.

Just then the door opened and a young woman with a red kerchief on her head appeared.

"What's the trouble, Henri? Hurt your ankle? Lay him there, please, Monsier. Oh, I am so grateful to you. What can I do to repay? Mon enfant, Henri, does it pain you much?"

"I hope he'll soon be better," Bert stammered.

"Could you—would you, Monsier, be so very kind as to ask Dr. Smith to come? Ah, I thank you so much."

Carl glanced up at the clock on the library tower. It was five minutes to one. He wouldn't have time to get any lunch at all if he stopped to phone to Dr. Smith, but he was glad that he had carried the poor, little fellow home, anyway.

"I won't have time to eat a thing, mother. Here's your silk."

Bert snatched up a piece of bread, dabbed it with butter, took an apple from the fruit-dish and was out of the door before mother could ask any questions.

"I was a grouch this morning," he confessed to himself as he ate the bread and butter on a run, stopping suddenly to pick up something from the sidewalk.

At the door of the high school he collided with Bill Smith, the doctor's son.

"What you got there?" asked Bill.

"A roll of papers I picked up on the street; no postage on 'em, but the address is there all right. I'll stick some

stamps on 'em an' drop 'em in the mailbox."

As he sat at his desk it occurred to Bert that when he rose that morning he had been so cross that he did not want to do a single thing the whole day that was kind. And already he'd helped a man who couldn't read, a boy who couldn't walk, had matched mother's sewing silk and was now going to put four perfectly good cents on a package of papers—duly addressed—which some careless person had dropped.

He mailed the package after school and was on his way home to see whether there might be a stray piece of pie handy, when he passed Mrs. Walker, a lady who had always seemed to dislike boys, and whom the boys steered clear of for that reason. She was standing in front of her home, where she lived all alone, and she looked worried. Bert raised his cap and was passing by when she called to him.

"I wonder," she said, "if you would be good enough to climb through that window—I'm sure it's not fastened—and open my front door. I went downtown and left the key inside."

"I think I can shin up that wire trelis where the honey-suckle vine is, Mrs. Walker," he answered.

"If you would—"

When Mrs. Walker smiled, she actually looked pleasant!

The key was found, the door opened! and Mrs. Walker insisted that Bert sit down a minute and have some grape-juice and cookies.

"What would Bill say if he saw me?" queried Bert.

"I'll be glad to have you come again," Mrs. Walker said, "and bring the doctor's son with you."

Maybe she did like boys after all.

"Guess I'd better stop in an' see how that kid with the bad ankle is gettin' on," thought Bert.

Bill appearing at that moment, they went together, and as the French lady had to go out to do some errands, they stayed awhile and played games with Henri.

Bert and his mother sat on the porch after supper, while he waited for Bill.

"Are you tired, son?" asked mother. "Been pretty busy?"

Bert's mouth widened into a cheerful grin.

"I'll call it a day," he answered. "Here comes Bill."—Selected.

Some True Dog Stories.

By the Bishop.

I had a dear friend in Worcester who published a book entitled "To your Dog and to my Dog." It contained a collection of charming poems, all of them about dogs. In it he quoted a poem by Bishop Doane called "Cluny," a part of which goes thus:

"his eye
Deep brown and liquid, watches for
my nod;
He is more patient underneath the
rod
Than I, when God His wise correction
sends.
He looks love at me, deep as words
e'er spake;
And from me never crumb or sup will
take
But he wags thanks with his most vocal
tail;
And when some crashing noise wakes all
his fear
He is content and quiet if I'm near,
Secure that my protection will prevail;
So, faithful, mindful, thankful, trust-
ful, he
Tells me what I unto my God should
be."

It's quite true, isn't it, that we can learn a lot from dogs, and I'm going to tell you about a few I have known, and one I have heard about.

The Archbishop of Canterbury lives in a great house in London called Lambeth Palace. There is a lovely Chapel in the house where they have Daily Prayers. Archbishop Benson had a dog named "Watch," who sometimes used to follow the family into the Chapel and lie down quietly. One evening the Archbishop was reading the thirteenth chapter of St. Mark's Gospel, which ends with the words "And what I say unto you I say unto all, Watch." When the dog heard that, he sprang up and went to his master for he thought he had been called. That ought to teach us to be attentive, oughtn't it, to the call of duty!

When I was a young man my dear father had a summer cottage on a beautiful island called Mackinac, which is just opposite the Straits of Mackinaw, between Lake Huron and Lake Michigan. I knew two Indians there, who were brothers. The name of one was Na-wa-gee-shac, and he was commonly called "Mike," which is an interesting example of abbreviation. His brother's name was O-jig-u-nun, and he was generally called "Mose." Mike was a good Indian and Mose was a bad one. Mike had a nice dog, which used to follow him everywhere. One day word came from the village that a little boy about six years old had wandered off into the woods and was lost. It was getting towards evening and everybody was very much worried, for the nights were cold. So we all turned out and searched everywhere but we could not find any trace of him. Mike told me his dog was lost, too, which seemed very strange. Next morning the dog came to Mike's house very early and seemed to want Mike to go with him. He would run a little way and then wait for Mike to come. He went on and on into the woods with Mike after him, and at last they came to a hollow in the ground filled with leaves, and there was the little boy fast asleep, but safe and well. On the little boy's clothes were sticking lots of the dog's hairs. Mike said the dog had evidently slept close to the little boy all night to keep him warm. In the morning the dog certainly brought help. He may have tried to do so before, we do not know. But wasn't that a splendid dog! I can see him in memory now, wagging his tail and running beside Mike's cart. Isn't it fine to be able to take care of people and to bring help like that! It made me think of our dear Saviour seeking and saving the little lost lamb.

There was another dog at Mackinac which I shall never forget. He was a small black spaniel, named Curly, and belonged to some people who spent the summer at the hotel. When they left Mackinac at the end of the summer, in some way Curly got left behind. So he stayed on at the hotel. The good people who kept the hotel were delighted to have him and were very kind to him, but they said that Curly made it plain that he was not one of their family but a guest of the hotel. I think his former Mistress must have been a faithful Churchwoman and probably sang in the choir. At any rate, Curly was accustomed to go to Church, and every Sunday morning when the bell rang, he would start out by himself and go to Church, where he always sat with the choir, and was just as well behaved as anybody; in fact, he did not whisper as much as some. In that little village Church the choir was placed on one side of the chancel, and Curly usually lay down between it and the congregation. I said that he behaved well: he did unless the sermon seemed to him too long. After

about twenty minutes he would sit up, face the congregation and give a slow and prodigious yawn. You know when you see anybody yawn, it often makes you want to yawn too. So Curly's yawn sometimes had a bad effect on the congregation. The moral of this story is, not to be restless during sermon-time, but to be as fond of going to the House of God and as faithful and regular about it as Curly was. All my family remember often seeing him on his way to the Church.

I add a beautiful little prayer for God's Creatures, taken from "A Child's Book of Prayer," by the Rev. J. E. Ward: "Almighty and Everlasting Father, Who has taught us that the flowers of the field and the birds of the air are ever dear to Thee, make us pure as the lily, glad as the lark and always kind to the creatures Thou hast made and given us to protect with our love, for the sake of Thy own dear Son, Our Lord Jesus. Amen."—Bishop McIlwaine.

At the Party.

Gladys was all ready for the party dressed in a white dress with a pink sash. But before mother kissed her good-bye she said: "What do you go to the party for, my dear?"

"To have a good time," beamed Gladys.

"That is only half of it," said mother. "You go to help the other children have a good time too, will you remember?"

"Yes," said Gladys, and she skipped down the steps.

Gladys was a shy child, and she was somewhat overcome by the party after she got to Anna's house. All the boys and girls were dressed in their best clothes, and they sat up straight in the chairs and looked at one another bashfully. Gladys got into a chair too and swung her feet and looked across at Isabel, who was her best friend, but who seemed a stranger now. Presently the girl next to her leaned over and whispered: "I'm not having a bit of fun at this party. Are you?"

Gladys did not answer. She had to have time to consider. Then she saw that Anna had heard, and Anna's eyes were filling with tears because they did not like her party. Then Gladys remembered what her mother had told her.

How could she help the others have a good time? Then she noticed a frightened-looking little girl in the corner, and she went over to her. "Do you like to play 'Here Goes Bluebird Through the Window?'"

"Yes," whispered the little girl. "Let's start it, then. This is such a nice, big room, and we can play it fine."

Then the frightened little girl took Gladys' hand, and both of them went to get Anna first, because it was her party. Then the other girls and boys came to see what they meant to do, and in a moment they had made the circle and were singing and skipping as happily as could be.

After that every one had a good time. The time flew so quickly that they were surprised when they were called to eat supper, for after that it was time to go home.

"O what a lovely party," said the children as they came to the table. "Didn't we have a lovely time?"

And Anna's eyes were beaming because they liked her party.

"What a nice child Gladys is!" said Anna's mother when the children were gone. "She is the kind that every one loves to have at a party."—Zelia Margaret Walters.

Shadowland.

Do you know there are people in Shadowland?

Do you know there are animals too? Every night they come to my bedroom walls.

And I laugh at the things they can do.

The rabbits can wiggle their ears and their tails;

Funny men wave their long arms at me;

A kitty-cat comes to look for a mouse, And a squirrel to look for a tree.

Now where do the people and animals live?

Where is Shadowland! Not far away—Mother's hands make the shadows, she knows just how,

And I watch as they dance and play. —Child's Gem.

Corot said: "When I find myself in one of Nature's beautiful places, I grow angry with my pictures." Pleased with them in his studio, in sight of the glory of the world the artist was humbled. We may be content with ourselves, comparing ourselves with ourselves, but in the presence of the purity and beauty of the Lord we are rebuked.—Selected.

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Obituaries

Nelson: MISS SELMA NELSON, of Oak Hill, Albemarle county, Virginia, passed into the life beyond on Monday, May 14, 1923, in the 84th year of her age, at the home of the Rev. Thomas Kinloch Nelson, at Theological Seminary. The funeral service was held at Grace Church, Cismont.

"Light at evening-time."

Freas: Entered into rest at Grace Hospital, Morganton, N. C., on May 13, 1923, HERMAN E. FREAS, beloved husband of Esther C. Morgan. Burial at Penland, N. C.

"The gift of God is eternal life."

MRS. VIRGINIA SHUTT.

Entered into rest May 1, 1923, at the home of her son, Logan B. Shutt, Kabletown, West Virginia, MRS. VIRGINIA SHUTT, aged 81 years. She was the daughter of the late Logan Osburn, and was the widow of the late George W. Shutt, of Springfield, Illinois. She was an estimable Christian lady of unimpeachable character, and had long been a member of the Wickliffe Episcopal Church. She is survived by one son, Logan B. Shutt, and by several grandchildren, and one great grandchild. Funeral services were held at her late residence on Thursday morning at 10 o'clock, after which her body was taken to Short Hill, Loudoun County, Va., for interment.

IN LOVING MEMORY.

The strife is o'er, the battle done;
The victory of life is won,
The song of triumph is begun,
Alleluia.

On May 10th there passed from earth a rare and heroic soul. Nearly sixty years to the day after her gallant husband, General J. E. B. Stuart, gave his life for his country.

Mrs. Stuart was of that noble type of woman who knows the heights of joy and depths of sorrow. But she believed in victory. To live was to conquer one's self.

The daughter of a soldier of the "Old Army," General Philip St. George Cooke, perhaps the first music she ever heard was the sound of the bugle calling to duty and self-sacrifice. She was not born a Virginian, but by inheritance she possessed its traditions and lived faithfully up to these ideals. From her girlhood her life was tragic in the division of her family in the great conflict of War. Ever within the sound of guns there was constant terror and conflicting emotions, Virginia's history contains no chapter more pathetic than this story of a noble woman, which is a part of it.

As sorrows came she accepted each as a part of God's plan for her and lived under the shadow of His wing.

When the War ended in the midst of bleeding hearts she faced the problems of life with a courage known to this age only in the grand women of the South. Her own sorrow was turned into joy for others. Thousands of young mothers are today rehearsing the principles she taught them, of truth and honor, of love of Church and country, and the world is richer for each utterance.

To those who knew her, may the charge go forth to follow her teaching and "to carry on" the principles for which she stood and so to make her passing glorious.

M. P. D.

CHURCH NEWS.

(Continued from page 16.)

the first and only president of the Society, serving from its organization, twenty-nine years ago, until his death.

The memorial, which was signed by the committee, comprised of Thos. K. Skinker, George T. Parker and William R. Gentry, follows:

"A good and great man is gone from among us. Daniel Sylvester Tuttle, born in the East, a pioneer of the West, long settled in this central part of our great country, everywhere and always a devout Christian, an unswerving patriot, and a stainless gentleman, has passed to his final reward. With the handicap of scanty means in youth, he nevertheless acquired an ample education. With the blessing of untiring industry and resolute determination, he made the very best of his opportunities. From the beginning he had no thought but to worship God. To this end, he sought to devote all the energies of a fine nature to His work. With faith in God and trust in man, he pursued this aim persistently throughout a long life.

"A clear head, a kind heart, absolute unselfishness and a capacity for labor almost unlimited were his. A stalwart frame and perfect health made the latter possible. Besides, he had a gift of language and abounding sympathy, perfect control of a temper by nature strong, a capacity to see both sides of every question leading to moderation in action, but not irresolution. He was endowed with a personal courage that counted as nothing the dangers from savage Indians and no less savage outlaws when the work of God was to be done. These were elements also of his greatness. In debate or from the preacher's pulpit, he had a command of eloquence, logic and a stirring earnestness that never failed to impress. His philanthropies were limited only by his means. His last signature was affixed to a check to pay the accustomed monthly rent for two old and needy women.

"It was part of his patriotism that he should be a member of the Society of the Sons of the Revolution, early to join and diligent to attend and to forward all its aims. The Missouri Chapter was fortunate in having him for its chief for so many years.

"He was fifty-six years a Bishop in the Protestant Episcopal Church; the oldest Bishop in commission, it is said, in the whole Anglican Church of the world. His influence and the respect in which he was held were not limited to his own communion. His name was revered in every circle."

Personal Notes

The Rt. Rev. Cameron Mann, D. D., Bishop of South Florida, will spend the summer traveling, part of the time being spent in Europe.

The Rt. Rev. Frank H. Touret, D. D., Bishop of Idaho, who has been in a hospital in Chicago, has returned to Boise, Idaho, greatly improved in health. He expects later in the summer to take a further rest on Nantucket Island.

The Rev. Richard J. Morris, for eight years assistant secretary to Bishop Rhinelander and serving his fourth year as Secretary of the Diocesan Convention, has accepted a call to the rectorship of Trinity Memorial Church at Ambler, Pa. Mr. Morris will take immediate charge. He succeeds the Rev.

THE CHURCH'S PROGRAM.

(Continued from page 7.)

bedlam of confusion, I hear the voice of God calling to His Church—calling to you and to me.

Oh, my beloved people, shall we not respond to the call? Shall we not with finer faith, with deeper loyalty, with more courageous and self-sacrificing devotion march up to the battle line?

Some of us have lagged behind; some of us suspicious and critical, are sulking in the tents of our selfishness.

May this Council sound a note so insistent, so fearless,

so compelling, that we will go back from here to our homes and parishes and duties, even as men and women who have talked with God on Sinai and communed with Jesus on the Mount of Transfiguration; go back with shining faces and high beating hearts to lead our people and our brethren to heights of sacrificial devotion never dreamed of before.

And thus will we bear our part in carrying out the Church's Program; in winning the kingdoms of selfishness and ignorance and sloth and transforming them into the Kingdoms of Our Lord and of His Christ.

Arthur B. Rudd, who accepted a call some time ago to St. Luke's Church, at St. Albans, Vermont.

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THE CHAPTER

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Camp Tuttle—July 2-July 14th near Versailles, Mo. Third year.

Camp Carleton—June 25-July 7 on Lake Erie near Buffalo, N. Y. Third year.

Camp John Wood—July 23-August 4 on Long Island Sound near Rocky Point, L. I. Second year.

Camp Kirchhoffer—July 16-July 28 near San Luis Obispo, Cal. Second year.

Camp Finney—July 16-July 28 in the Blue Ridge Mountains near Little Switzerland, N. C. First year.

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Service Conference in Washington the latter part of May, Bishop Atwood will spend some time in the East giving addresses on Arizona and the Church's Mission, in Philadelphia, New York, Boston, Newport and other places.

The Rev. C. I. LaRoche has resigned as rector of Zion Parish, Prince George's Co., Md.

The Rev. Maurice Clarke, M. A., for over four years rector of St. Luke's

Church, Marietta, Ohio, has resigned his parish to take effect June 1, in order to accept a call to become executive secretary of Religious Education of the Diocese of Southern Ohio and rector of St. Peter's Church, Delaware, Ohio.

The Rev. Walter Reed, until recently rector of St. Alban's Church, Benton Harbor, Ind., has joined the staff of the Washington, D. C., Episcopal City Mission.

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